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Catōniſ

Disticha de Moribus.

With one row English

and another Latin.

By C. Hoole, M.A.

London.

1659

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J. M. F.

Advertisement touching Cato, and some other School-Books ; translated

by Charles Hoole

**B**eing abundantly persuaded, that the Latin Tongue may as readily be attained, as the French and other Languages are with us ; or at least to a great deal more perfection, both for speaking and writing, than commonly it is, and that also according to our old way of teaching, did we use such means to facilitate it, as they do in other Countries ; I have seriously attended that method, and (as God hath given Opportunity) contrived sundry helps, whereby I thought I might (probably) ease my own Pains, and ready my Scholars at their Books.

And whereas I have hitherto forborn to mention the particular use of those already published, (because I have still in mind, after some other requisites provided, to make a full Discovery of the Art of Teaching, proceeding orderly from the very A B C to the height of what is attainable to at a Grammar School) to satisfy their desires, who continually importune me to say something here by way of Preface, touching the course I take, and the Benefit I find in teaching this and other School-Books thus translated by me, I shall now freely impart my School Method, so far as concerneth those Books, and so fully as is requisite by Writing. And hereby, I presume, I shall neither exasperate others, nor do prejudice to my self.

For I know very well, that the proportioning

of things taught to the Learners just capacity, and the ordering of present documents, in relation to the past and future, so as to help the memory to retain the one, and prepare the understanding for receiving the other: all carrying on his affection to cover more, is a meer flight, and yet a Master-piece in our profession: Which indeed it is very difficult to discourse on, if not impossible to discover. Because (as I conceive) this Ars infundendi is continually attended with so many Circumstances, and requires such prudential considerations, as none can possibly observe and think on, but those that are very circumspect and assiduous in a long continued Practice. Scire quid deceat, est caput artis, quod nullà art docetur, is very true in School teaching.

When a Child therefore is, 1. So well acquainted with his entrance into the Latin Tongue, as that he can tell you (according to his rudiments, or Grounds of Grammar) what part of Speech any word is, what are its Accents, and with what it agrees, or by what it is governed according to Rule. 2. When he can decline any Noun, and form any Verb, and render the Rule of the Genders of the one and of the Præterence and Supines of the other, out of Propria quæ maribus, Quæ Genus, and As in Præfenti. 3. When by the daily use of his Vocabulary and Phrases, he hath a good stock of proper words and neat expressions, so as plausibly to deliver himself upon any familiar occasion. 4. When he hath been exercised a while in construing, parsing, altering, and imitating the Collections out of the lowest School

Author

## touching Cato, &c.

Authors, and can do it Grammatically, though not together so exquisitely, as may be expected and attained to by after practice. 5. When he can read either English or Latin pretty distinctly, and can frame to write truly and legibly, and to keep his books fair: then let him take an easie progress in the same Language by the help of his Latin Grammar, and the Authors already provided him, after this Method.

1. Let him together with his *Sententiae Pueriles*, procure himself a little Paper book of the same bigness, and handsomly ruled, in which let him every Monday, Tuesday, and Wednesday in the forenoon (after he hath read two or three Verses in the Latin Testament, and repeated his Grammar part.) 1. Write down half a Page of the Sentences both English and Latin according to the Printed Copy, and get them by Heart, as he writeth them, which will cause him to be more intent upon the matter, and to write more truly and leisurely. 2. Let him repeat so many of them as he is well able (without tiring his memory) by heart, out of his own written Copy, and construe them likewise Memoriter, sometimes out of English into Latin, and sometimes out of Latin into English. 3. Let him parse as many Sentences as the time and your leisure will permit you to hear; and be sure he decline those Nouns, and form those Verbs through, which seems more difficult, and inform him touching what Rule you know he is not so well acquainted withal in his Grammar, or which he doth not so well understand, and let him turn to it. For this purpose he should always bring his Grammar with him when he

## An Advertisement.

cometh to say his lesson. 4. Shew him how to imitate, 2  
or vary one of those Sentences, and then cause him to write it down, taking special heed to the placing of his Latin words in Latin order. Ex. gr. When he hath said Grammatically, i. e. as our words stand in prose English. both

Opitulare amicis. Be helpful to thy Friends. done  
Let him change some accidents of the words thus: of

Opitulabo amico. I will help my Friend.

Afterwards let him imitate it, by altering some of the words, and keeping the construction in the Latin order, thus;

Amicis Opitulare. Help thy Friends.

Miseris opituletur Deus. God help poor folks.

Sociis nostris opitulabimur.

We will help our fellows.

Then help them to understand and remember it, by shewing them how to return an answer in the same case that the Question is made in, as,

Q. Quibus opitulaberis! R. Amicis.

Q. Whom will you help? A. My friends.

And in the same Mood and Tense.

Q. Amicis tuis quid debes facere? R. Opitulari.

Q. What oughtest thou to do for thy friends? A. To help them.

On Mondays and Wednesdays in the Afternoons (after the Vocabula's repeated) let a Boy, 1. Transcribe out of Cato into a paper Book provided for that purpose, two or three Distichs Latin and English; and as he writes them, let him get them by heart, and afterwards rehearse them so, according to his written copy:

2. Let

## touching Cato, &c.

2. Let him construe them word by word memoriam tacer (and to help him in so doing, let him make use of his Cato Grammatically construed) and parse them according to the Grammatical order. 3. Let him oppose every Lesson by way of Question and Answer both English and Latin, which he should thus write down in two columnes in a little Book, ex. gr. out of the first Distich.

Q. What is God ? *God* { Quid est Deus ?  
A. A Spirit. { Spiritus.  
Q. How know you that ? { Unde id scis ?  
A. Verses tell me so. { Sic dicunt carmina.  
Q. How is God then to be worshipped ? { Quomodo ergo colendus est Deus ?  
A. With a pure mind. { Pura mente.

And then 4. Let him give you the sense of the Distich thus.

God, who is a Spirit, is chiefly to be worshipped of us, and that with a pure mind.

Deus qui est Spiritus, a nobis præcipue & pura mente colendus est.

On Tuesdays and Thursdays in the afternoons let Children learn to talk with one another according to the expressions they meet with in Pueriles Confabulatiunculæ, and Corderius's School-Colloquies, thus : 1. Let them construe a Colloquy, or more verbatim. 2. Cause them to analyse exactly (at the least) one, of every part of speech in it, and to decline a Noun, and conjugate or form a Verb thorough out. 3. Let them take a Clause or a whole Sentence, and alter it quite to another meaning, by other words

## An Advertisement

placed in the same order that those are in the Book bet  
4. Let them try who can say the most part of a couad P  
loquy by heart, and see how well they can imitate it with  
5. Let them frame a Colloquy of their own in Englis  
glish, and turn it into Latin, marking according to the v  
figures of their Books, the page or colloquy and line, etc  
where the words and phrases or sentences they make N  
use on, are to be found, especially if they be such as they  
they seldom meet withal.

But however, Let them have a paper Book, wherein to  
the Grammar Rules are written, after the manner of  
of common places heads, and ever as they find example and  
in these Authors answering their Rules, let them write  
them down under them. Let them likewise have a book  
for Phrases, Alphabetically contrived, wherein they  
may write down such elegancies as are worthy the pre-  
sent noting, and of which they may come to make use of  
at another time. The benefits that accrue to children  
by thus canvassing these lesser Authors, are extraor-  
dinary; For, 1. It bettereth them in reading either  
English or Latin. 2. It teacheth them Orthography  
and fair writing. 3. It makes them rightly to un-  
derstand what they Learn, and easily to remember it, like  
by presenting every thing to the Phantasie, as well by  
the eye as by the ear, and imprinting them fast upon their  
memory by an earnest intention and reiteration. 4. It  
not only helps them to construe surely, and with confi-  
dence, and 5. To parse readily any word in their Les-  
son (which are things meerly Grammatical;) but also  
6. Instructeth them in the Moral Art of Learning,  
both how to behave themselves, and to speak as those  
of

## touching Cato, &c.

Book better breeding. For it maketh the matter, words, and Phrases in every lesson their own, and stores them with Copy and Variety of both, to use upon any occasion. And this is it which Mr. Brinsley truly calls *the very picking out of this kernel, and the life of every line lecture.*

make. Now for the translating of these Books, to the end  
ch they might be thus improved to the Childrens greater

advantage, I conceived there was to me a necessity  
ere it to do, if I mean, at all to use them, as (I observe)  
nne the generality of School-masters have done both here  
mple and beyond the Seas for many years, and some Ages  
or it together.

book 1. In regard the parties to whom they are com-  
the only taught are but little ones, of about seven or  
pre eight years old, who are not so well able to apprehend  
se of terms of Art, and digest Rules; as to imitate, re-  
dred remember, and repeat the forms of Speech in any Lan-  
aor language; wherefore, when they have gained some know-  
ther edge, the Rules may be better instilled into them by  
phy informing them in a Practical way, why they said thus  
un- and thus, and directing them withal, how to say the  
r it like, when they are put to it.

all by 2. A Book altogether Latin is (as I may term  
the it) a meer Barbarian to our Children, that are ig-  
4. Ignorant in the tongue, and therefore know not one word  
nsi- in the Book what it meaneth, further than it is told  
Lef- them. Hence cometh it to pass, that when the Master,  
also or, (as in many Schools) a boy takes upon him to in-  
terpret a place in an Author, and tell Children  
bose verbatim what he meaneth (though never so distinct-  
of ly

## An Advertisement

ly and twice or thrice over) the work of Construing proves so elaborate, that they can receive but a very little at one Lesson, whereas the more one hears or reads of any Language, and oftner he meets with the words and phrases in it (so he do but well understand what they mean) the more apt he is to remember them, and the sooner and the surerlier to attain the Tongue. Moreover a Book only Latin, presents in it many things to be considered at once (and the most of them beyond a Boys apprehension before one can understand it; viz. the proper and then the trophical signification of the words, and which of many is to be used in each particular place. 2. How the words are to be transposed from the Rhetorical to a Grammar order. 3. How every Elegancy and Phrase is to be rendered according to the natural Idiom. 4. How the Sentence or Speech doth hang together in our language, so as to express the same sense that it bears in Latin: For the pondering of all which, a young Learner had need to be helped by having the languages set down as they answer one another, that thereby he may be able to compare them both together, and express the one by the other, giving to each its due propriety.

3. Because the profession of a Latin Schoolmaster is to teach the Latin tongue, and not the Grammar only (which is but an introduction to it) and experience tells us that no language is more readily got than by familiar discourse in it, and ability therein is no way sooner gained than by comparing the tongue we learn with that we know, and asking how they call this, or how they say that in another lan-

## touching Cato, &c.

language, which we are able to express in our own.

4. The having of these first Books meerly Latin, seemed a maincause why Children made so little progress in them, and with so little benefit or pleasure. For commonly they peruse not above six or seven leaves in some one of those Authors, not regarding them further than to construe or parse their present Lesson, which they seldom do as they ought, because they do not well understand them, whereas by having them in English and Latin together, they will run their Books two or three times through, and readily perform any task their Masters shall impose upon them.

5. Whereas many that had tasted the sweat of their own labours, and were free in imparting it to others, had formerly certain translated School-Books (by which many hundred that have industriously used them to help themselves, and others, in the Latin, have received much benefit) I observe the present rarity of such Books had made them excessive dear, and therefore conceived it requisite to make them more common; and that both the English and Latin might be had under one, I have set them down constantly together.

6. This, I conceive, is the surest (if not the only) way to avoid Anglicisms, and other Barbarisms, which are incident to Children in making of Latin. For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to supply them with words and phrases, their Authors may. And it is undoubtedly better for a Child to learn to speak well at the first, than after he hath got an habit of Bald,

Dun-

## An Advertisement

Dunciāl Latin (as they call it) by attending only the Rules, to be first made to unsay it, and then to express it better, as his Author hath done.

7. I might alledge further, that these manner of Translations may prove beneficial, though not so necessary altogether, to many at riper years, as well as to little boys, viz. 1. To the weaker sort of Country-School-Matters, that have no supply of books, who may hence gain the true construction of a place which seems doubtful, obscure, or erroneous. 2. To young Students, who come not perfectly grounded to the Universitie, as it is meet, who by using Books translated may attain a Copy of proper language, without trusting too much to Dictionaries, which do oft-times fail, if not deceive them. 3. To those that have lost their Latin Tongue, and would recover it by their own industry. And lastly to them, that after a little insight into it, having no other means to increase it but by these Books, which do serve, upon my knowledge, to many instead of private Teachers, and are effectual, with a little direction now and then, when the Learner finds himself at a loss.

Touching the manner of Translating, I observe many Men, many minds, and therefore there are many Methods or wayes taken by many. Some set down the English oniy, as Mr Brinsley; some the English and Latin together, and that word by word as Mr. Hain; or clause by clause, as D. Web; or speech after speech as Mr. Bernard. For my part, I have observed that course which I found most agreeable to my Scholars apprehensions, which I see also taken by the French, Dutch,

touching Catō, &c.

Dutch, and other School-masters in foreign parts, who do certainly sooner gain the Latin Tongue by admitting these helps, than we that abandon them in England. I have endeavoured to frame my English stile to the Latin, so, as at once to reach the Authors true meaning, and to condescend to the capacity of a young Learner. As for rendring of words Grammatically, I have sometimes done it, where other words would have seemed to carry the child too far aside. Sometimes I have purposely set down the sense of the Latin, as we express it in English discourse, that a child may thereby be enforced more diligently to search out of his way of Construing. And I find that children which have been exercised in Vocabularies and Grammar-Rudiments, will in a very short time be able to construe Grammatically of themselves, because the sense, and Grammar order, and knowledge of the words before-hand, direct them very readily to what they would say, and there quickly recall their own errours. I have therefore taken the most care to make our English answer the Latin in its propriety of Words and Phrases. For, To render the Latin word for word, would seem too harsh in our English tongue, which would sometimes scarce be understood to be English, and children are short of Judgment, how to give the right signification of Words: especially where the matter is not familiar unto them, which I conceive to be the main reason why so many have rejected these more ancient and first School-Books, especially of late years, and since our children are put to Latin so early. Where places admit of a double

## An Advertisement

double sense I have followed that which in the judgment of Commentators upon that place, seemeth the most natural, and where they admit sometimes of a double Text, I have made the Construction also double. The elegancies that occur more remarkable, I have caused to appear by the change of the Letter in the print and the Sentences are pointed at with this mark  $\bullet$ . I have commonly rendered you for thou, or thee, because our Children are generally now taught to say so (especially in common discourse) for manners sake, for quid me tuissas? is every bodies reply now-a-days; to whom do we say thou, except he be much our inferior; though Erasmus was very angry with all such in his time as would not indure to be thou'd.

Some School Masters there are, very eminent for their excellent abilities, and long experience (and such whose Persons I acknowledge myself much bound to reverence) that (because of some suspected inconveniences) are utterly averse to all manner of Translations of School Books. Now I intreat these more seriously (and in friendly manner, as I study to write this) to consider, whether more benefit hath not commonly redounded to Schools where Translations have been used, than where they are totally excluded? I mean so as to make the Scholars learn more chearfully, and the Masters to teach more comfortably.

1. Seeing it is manifestly apparent, that since Mr. Hayn put on the Construing Book, the Grammar hath been sooner and more profitably learn'd by the generality of Children under ten, than ever it was before, by here and there a youth near twenty years old.

old. And tho' the most School-Masters at its first coming up, exclaimed against it, and with all strictness forbid it to come within their Schools, yet the help it did to children at home and under-hand, towards the performance of their tasks, and the ease that Masters found in having their children prepared beforehand for their Lessons, hath so far convinced men, and prevailed, that a million (I believe) of those Books have been sold; and that which we call Lillies Grammar is now seldom bought without a Construing Book, to explain its meaning.

2. We see it evidently, that the Greek tongue hath been more generally studied, and more easily attained and that to a great deal more perfection than formerly, both at Universities, and elsewhere, since all those Orators, Poets, Histories, Fathers, (and what not) have been translated into Latin.

3. The practise of some Masters that make use of Interliniaries for themselves, whereby they learn the Eastern Language (not to speak of their construing the French or Spanish Bibles by the help of an English one) may excuse their Scholars; and convince them, that Translations may as well be allowed to children as men. If they say Boys must work it out by their own selves, I may reply, that they have neither that strength of judgment, nor aptness to devise ways (whereby to help themselves at a loss) that men have, and therefore should not be left (as commonly they are) to shift for themselves more than Men would be.

4. I think it is as profitable for a Child, having had his Lesson once construed to him (or not at all) to learn how

## An Advertisement

how to construe perfectly by a Book, as by his Master's often telling him, who (perhaps) sometimes chides him because he doth no better remember. And the poor boy therefore, to fasten it the better in his memory by the sense, makes use of his own weak shifts, to scribble the word (which he conceives, but is not yet sure) his Master told him, in the margin of his book. I am sure it is more encouragement to the Scholar to know where to help himself, and less trouble to the Master that he can do as well without him: Not to say, that it conduceth something to the fairer keeping of their Books. What need I care what way my Scholar con his Lesson so he can say it truly? The easiest way for himself to learn, is the acceptablest way for me to teach him by; and the most profitable doubtless to us both, if it be constantly followed to the gaining of an habit.

Now where as it is objected, that Translations in a School, are means to beget and maintain, 1. Idleness in the Master; and 2. Truantliness in Scholars: answer,

1. I observe them that commonly make this objection, to be conversant rather in teaching Scholars that are towards maturity, both of age and learning, than in entring little ones into a tongue, whereof they know nothing, however therefore with them there be no need of such mean Subsidiaries as these, yet with others there may.

2. This objection is but a groundless suspicion of theirs that have never made use of them; which till they do, they can never certainly say what conveniences or inconveniences attend them. In the mean

time

touching Cato, &c.

time their Opinions are no infallible proofs, and I will not take upon me to refute them; being not desirous to impose upon any man, either in matter of judgment or practice.

3. But this I can confidently say (now near upon 20 years experience in this Calling, as well publickly as privately,) 1. That a Master, whose own eyes ought to be his constant and best Monitors among his Scholars, shall not want imployment, were his work made never so easie to his hand, to see that Children do orderly behave themselves, and diligently perform their tasks within their limited times. 2. Though Translations do make the Master's work in teaching a great deal more easie, because Children, with a little of his direction, may be able by their help to construe and parse their Lessons, yet doth it not therefore follow, that by them he bath nothing left him to do: for it is some work to bear, and instruct, and examin his Scholars, in repeating their tasks (though they be never so well prepared, and ready in saying;) and if, because they can say readily, he dispatch them the sooner, he may take the opportunity to shew them how to observe, imitate, or make use of the passages in their lessons; and by thus doing, he shall improve their knowledge, both for behaviour and language, and indeed this is the end of all our learning, that we may know and do our duty both to God, our selves & other men, & perswade those men with whom we converse to do so too.

4 Those Helps are so far from making Children any way to truant it, that they exceedingly increase in them a desire to their Books, and make them continually (in School time at least) to busie themselves

bout them. For, 1. They take away those dulling dis-  
heartnings, that do usually befall Children (when  
they are put to get a lesson, the meaning whereof they  
do not well understand) who when others forbear to  
tell them, and their own contrivance to help them-  
selves fail, do presently despair of what they are about,  
and look no further after it. 2. The writing, imitating,  
examining, and doing other things for the improve-  
ment of their lessons, will afford them little time to be  
idle; whereas when boys have no more to do but that  
every days work of construing and parsing, they spend  
little or no time in looking after it, but either betake  
themselves to some busie chat, or foolish pastime, or  
(which is worse) sit sottishly idle in the School or slip  
out at the door; and there they do emanare, tarry forth  
(which is properly to truant it) if they do not withal  
commit some egregious misdemeanor or other. 3. One  
may imagin that a lothness rather to undergo the bur-  
den of reading so many exercises as Children can rea-  
dily perform by help of these Translations, and a little  
direction of the Mastor now and then, should incline  
many Masters to neglect them, than any fear of having  
too little to do in a Calling so every way cumbersome and  
full of toil. But for the trouble of reading Exercises  
a discreet Master can devise better ways, how to help  
himself in it than I can at this time stand to prescribe.

5. Let who will object further what they please to  
imagin against it, so long as we see this course (which  
I use in private, and do now commend to the publick)  
of teaching language by language, as well as by  
Grammar Rules is that which they take for the  
most part in all places beyond the Seas, and by  
which

touching Cato, &c.

which they out-strip us in Latin. And no wise man will be angry to see English Boys have as easie Helps for the Latin, as these commonly have in foreign parts, seeing our Langitage hath very little nearness to the Latin whereas others of most use and eminency with us, (i. e. the French, Spanish, and Italian) seem wholly to be bred out of that tongue now corrupted.

6. My intentions are not to fill the Schools (as some are merrily said to have done the world) with Translations, but only by the helps of some few selected ones to bring on the younger sort of School boys, in Grammatical Exercitations, and getting language, till they be able to help themselves in the purest Latin Authors. And this I conceive they will readily do, after they have run over (besides the Books already mentioned) Æsop's Fables, Terence, and a competent number of select Epistles: all which I have now in hand, and indeavour (as God affords me opportunity) to finish, according to my agreement with the company of Stationers.

*Cato fa!*  
It would be tedious to my self, and reader, to continue a discourse touching the Author of this Book of Distichs, as, 1. To dispute whether Cato major or Cato minor or Valerius Cato the Grammarian might not have been Authors of it. Or 2. To enquire the reasons, why some have fathered it upon Seneca, some upon Chrysostom, and others upon Ausonius. Or 3. To determine which of these three was its antientest and justest title, viz. Ethica Catonis, Tullius de Præceptis Catonis, (whereby some have thought Tully compos'd it) or Libellus elegantissimus qui inscribitur Cato. Or 4. To censure with Erasmus and Scaliger

that this Book was called Cato, because it hath in it Sentences worthy of Cato, & is able to make one that observes them a wise & well behaved man, as Cato was.

I shall only say, that this Book hath been every where approved on, and taught in Schools and all Countries for these many Ages together, insomuch, as Planudes turned the Distichs into Greek. Erasmus made Scholia's and others before him had written Commentaries upon them. Corderius for his own ease and Scholars benefit construed them in French, and some (about 70 years since) converted his construction into English. Sir R. Baker, J.P. and sundry others, have rendred them in English Verse: So that I shall neither seem to introduce a new Author, or to bring any uncouth device into our Schools, if for the sweetning of this Poet, and that children may more easily digest it I take the like course that others of greater worth have done before me.

Those arguments (I confess) which Mr. Mulcaster and some others have used against these Books, (& this chiefly, that it was too serious for little Ones that mind nothing beyond their toys,) did much sway me to forbear the use of it in my School, till both by turning it into an easie English Verse (as near as might be to the Latin) and construing it verbatim in an Interlineary way, I had rendred it more suitable to their apprehensions. And now they sometimes delight both me and themselves, in striving who can repeat the most Distichs both English and Latin by heart, after they have writ them fair (as I have said) in Paper Books. Corderius in one of his Colloquies brings in some of his Scholars thus exercising themselves and vying memories. What I have hitherto done, or intend (by Gods blessing)

## touching Cato, &c.

blessing) farther, in facilitating the way of teaching was occasioned by my own private endeavours to bring on Children in a chearful and continued exercise of reading, writing and speaking the Latin tongue, as well as English, and to acquaint them all along (according to the pitch of their capacity) with the Rules of Grammar letting them see how far both languages agreed in that Art, and wherein they differed. And this I dare thus publickly aver upon trial, that whereas (especially since I have got those Helps printed) I am constant to my Rule, (which of late I have observed to be enjoyned by Chr. Helvicus) never to whip a Boy for his Book, or (as my Tutor once advised me) not to punish a Child for his intellectual, though I seldom let voluntary misdemeanours in point of manners go unpunished, (especially where I meet with a stubborn Spirit,) I rarely have a Child come to me that doth not studiously attend his learning, and after a while make shew of profit.

And again, whereas I had formerly framed my Method so, as I usually saved one year in seven of what I knew others commonly spent; I have sensibly of late gained upon my self, so as to gain one of three, of what I have spent heretofore. Nay further, where I have to do with those of riper years, whose abilities and occasions require more expedition, and less attendance, I do constantly undertake in six Months to make them intelligibly to peruse any ordinary Latin Author, and to give the Grammatical reasons for what they read, and I bless God I fail'd in performance with none that have carefully attended their appointed hours, which is once in two days to receive directions, and employ their spare time accordingly. The main thing to be re-

## An Advertisement

quired either from Children, or men of years, is a willing mind to be taught, and an attentive ear. Parents therefore might do very well, when they bring their sons to the Schoole, either to engage for their quiet demeanor there, or to leave the Master to his power to command it, (or at least) to forbear such expressions of indulgency as may encourage them to rudeness beyond controul.

I have wondred to hear that some of our Profession should blame others for going about by these means to prostitute learning, and to make the way of knowledge too common a thing, which in my judgment is impossible. For, let the way be never so easie, all will not desire to go it, and if one should begin never so early, and proceed never so fast in a way of learning ; it would be with him as it is with other Travellers, who when they have once come whither the Earth and Skie seemed in their eyes to meet, they find the Heavens as high as formerly it was above them, and meeting (as some rudely call it) of the Earth and Element, to be still as far as they can ken before their face : And the wisest man alive will ingeniously confess (as wiser men than he, perhaps, have done before him) that all the little which he knoweth, is nothing in comparison to that infiniteness of things whereof he is ignorant. Besides, were the Art of School-teaching never so common, there are Children enough (but especially in London) to be taught, and it is work for more than one man to reduce our corrupted nature to good order ; for my part, I have often wisht, that all Parents were able to teach their own children, for then they would either ease School-masters by setting their work more forward, as sometimes they do their servants, or more liberally reward

## touching Cato, &c.

ward their pains that diligently, and faithfully perform their trust, in a thing of such concernment, and wherein themselves have no judgment.

I know it is with Books as with dishes at a Table, where every one tasteth what he best liketh, and some prefer meer kick-shaws before solid meats. I ever liked that free law of hospitality, viz. Every Man what he pleafeth; and therefore amongst others I only present my dish, and press it upon no mans stomach. And forasmuch as I neither oppose nor prescribe to others, I hope none will trouble themselves to oppose, or detract from me, but either candidly censure what I thus freely communicate, or commit their misdoings to the common test.

It is God I serve in what I do, and my Country that I desire to benefit; and as I repose my self securely upon God, in assurance of his protection, so I hope none of my Country-men will envy or malign my undertakings. But if any man do so, I accompt Gods amiable countenance, and the encouragement I receive from men of known integrity and learning, to have far more force to bear up my spirits than their cavils can be to deject them. And now, whether I seem to have said too much, or toolittle of this subject, I forbear more than to say.

Reader, though perhaps this may not please thee, it may profit some of thine; and therefore scorn not the tender, from him that hath often profest himself, and now subscribes, that he is thus

From my School, ready to serve thee, and

June 3. 1659.

thine,

B 4

Charles Hool.

## Mr. Triplet's Opinion touching those Translations.

SIR,

TIS true, that Translations of School-Authors are excepted against by many Persons of Learning and Judgment, as conducing to promote Truancy in Children, who are forward enough to learn with as much ease as they can, and delight not in any thing that expects any pains at their hands. But as some would not swim at all, if they were not first entred with bladders; so many would not so much as think of wading in the *Latin Tongue*, if they were not brought on with such facile Manuductions as these.

Since I have rolled this stone, I can upon good experience say, that I have good cause to thank you for your pains in this kind: For what between Dulness on the one side, and Laziness on the other, I should not have made so great a progress in many under my Charge, had not your *smoothing the way* thus invited us to pass on.

And if the Master please, these *Translations* may prove *meer helps, and truantely refuges*: When he doth not content himself with the Childs answer, simply as it lies in the Book, but by varying Genders, Numbers, Voices, Persons, Moods, Tenses, &c. doth so Grammatically catechize and instruct his Scholar, that by every Sentence which you have translated, he is able to make such another; and perhaps the Child that is thus taught, may sooner learn to go a *high lone*, than he that is taught to go without a *standing-stool*.

This is my *Opinion*, I will not call it *Judgment*, for fear of offending them that judge against it. The truth thereof I submit to the wise. This truth I am pretty sure of, that I am,

Hayes, June 25.

53.

Sir,  
Your affectionate Friend  
and Lover,  
THO. TRIPLET.

The Preface, with some  
very short Precepts  
in Prose.

When I observed very  
many men to mistake  
grossly in point of manners, I  
thought we were to help and in-  
form their judgments; chiefly  
that they might live gloriously,  
and attain to honour.

5. Now, dear Child, I will  
teach thee how thou mayest  
order thy behaviour.

Therefore read my instruc-  
tions so, as that thou mayst under-  
stand them.

For to read and not to un-  
derstand, is to neglect.

And therefore,

Humbly pray to God.

10 Love thy Parents.

Respect thy Kinsfolks.

Stand in fear of thy Master.

Keep that which is commit-  
ted to thy trust.

Fit thy self } for the pleading  
place; or,  
to the present oc-  
casion.

15 Keep company with good  
men.

Come not to the Council be-  
fore thou be'st called.

Præfatio, cum brevissi-  
mis citra carmen  
præceptis.

C U M animadverterem  
quam plurimos homines  
errare graviter in via morum;  
succurrentum, & consolendum  
Opinioni eorum existimavi;  
maxime ut gloriose viverent,  
& honorem attingerent.

5. Nunc te fili charissime,  
docebo quo pacto mores ani-  
mi cui componas.

Igitur præcepta mea ita le-  
gas, ut intelligas.

Legere enim & non intelli-  
gere, negligere est.

Itaque,

Deo supplica.

10 Parentes ama.

Cognatos cole.

Magistrum metue.

Datum serva.

Foro te para;

vel,

Foro pare.

15 Cum bonis ambula.

Ad Consilium ne accesse-  
ris, antequam voceris.

Be

## 2 The Preface.

Be cleanly.  
 Salute willingly.  
 Give place to thy better.  
 20 Spare thine inferiour.  
 Keep thy estate.  
 Preserve modestly.  
 Use Diligence.  
 Read Books.  
 25 Remember those which thou  
     hast read.  
 Have a care of thine House-  
     hold.  
 Be kind spiken.  
 Be not angry without a cause.  
 Mock no body.  
 30 Laugh not a man in misery  
     to scorn.  
 Lend a thing ; (but)  
 See to whom thou lendest it.  
 Be by in judgment.  
 Make feasts seldom.  
 35 Sleep as much as may suf-  
     fice nature.  
 Keep thine Oath.  
 Refrain thy self from Wine.  
 Fight for thy Country.  
 Believe nothing rashly.  
 40 Take Counsel of thy self ;  
     or,  
 Take safe advice.  
 Avoid a Whore.  
 Attend Learning.  
 Thou must not lie.  
 Do good to good men.  
 45 Be not a railer.  
 Keep thy reputation.  
 Judge according to right.

## Prefatio.

Mundus esto.  
 Saluta libenter.  
 Majori cede.  
 20 Minoris parce.  
 Rem tuam custodi.  
 Verecundiam serva.  
 Diligentiam adhibe.  
 Libros lege.  
 25 Quos legeris, memento.  
 Familiam cura.  
 Blandus esto,  
 Irasci abs re noli.  
 Neminem riseris.  
 30 Miterum ne irriseris.  
 Mutuum dato ; (sed)  
 Cui des videto.  
 Judicio adesto.  
 Convivare raro.  
 35 Quod satis est dormi.  
 Jus jurandum serva.  
 Vino te tempera.  
 Pugna pro patria.  
 Nihil temere credideris.  
 40 Tu te consule ;  
     vel,  
 Tuto consule.  
 Meretricem fuge.  
 Literas disce.  
 Nihil mentiri debes.  
 Bonis bene-facito.  
 45 Maledictus ne esto.  
 Existimationem retine.  
 Aequum judica.

# The Preface.

Win thy Parents by forbearance.  
Remember a courtesie received.  
50 Stand by the Judgment-seat.  
Be advised.  
Use vertue.  
Moderate thine angor.  
Play with a top.  
55 Eschew dice.  
Do nothing according to the opinion of thy strength.  
Disdain not a meaner man than thy self.  
Do not covet other mens goods.  
Love thy Wife.  
60 Instruct thy Children.  
Admit the same condition which thou offereſt to others ; or,  
Endure the Law which thy self ſhalt make.  
Speak little at the Table.  
Affect that which is just.  
Bear love contentedly ; or,  
Be not angry because men love you.

# Præfatio. 3

Parentes patientiâ vince.  
Beneficii accepti memor esto.  
50 Ad prætorium statio.  
Consultus esto.  
Utere virtute.  
Iracundiam tempera.  
Trocho lude.  
55 Aleas fuge.  
Nihil ex arbitrio virium feceris.  
Minorem te non contempseris.  
Aliena concudiscere.  
Conjugem ama.  
60 Liberos erudi.  
Patere legem, quam ipse tuleris ;  
vel,  
Pauca in convivio loquere.  
Illud stude, quod iustum erit.  
Amorem libenter fert.

The

## The First Book of *Cato's* Distichs concerning Manners.

1 If God, as Poets say, a Spirit be,  
Let him with upright mind be serv'd by thee.

2 Watch always more, and be not given to sloth,  
For daily rest affords to vices growth.

3 Think it a vertue chief, to speak in season;  
He's next to God, that can hold's tongue with reason.

4 Scorn to thy self by thwarting cross to be;  
Who falls out with himself, with none can 'gree.

5 If thou into the guise of men doth dive,  
Whilst they blame others, none without fault live.

6 What thou hold'st hurtful leave, though dear to thee,  
Safety sometimes to wealth prefer'd must be.

7 All things require; be either stern or kind:  
For wise men without blame oft change their mind.

8 Believe not rashly when thy Wife complains  
Of Servants: Whom thou lov'st she oft disdains.

9 When you advise one, though he do not heed;  
Let if you love him, in your way proceed.

10 To strive in words, with men of words, despise;  
All men can speak, but few are truly wise.

11 Love others well, but love your self still most:  
Be good to good men, but not to thy cost.

12 Shun rumours, lest thou be'st as th' Author nam'd;  
Silence hurts none, but some for words are blam'd.

13 Do not thy promise, what is promis'd thee.  
Faith is but rare, because words are so free.

14 When any thee commend, pass judgment just  
Touching thy self, and do not others trust.

15 Others good turns to thee be sure to tell:  
But nothing say, when thou thy self doth well.

*Catonis Distichorum de Moribus,  
Liber Primus.*

SI Deus est animus, nobis ut carmina dicunt,  
 Hic tibi præcipue sit pura mente colendus:  
 Plus vigila semper, nec somno deditus esto:  
 Nam diuturna quies vitiis alimenta ministrat.  
 Virtutem primam esse puta compescere linguam;  
 Proximus ille Deo, qui scit ratione tacere.  
 Sperne repugnando tibi tu contrarius esse:  
 Conveniet nulli, qui secum dissidet ipse.  
 Si vitam inspicias hominum, si denique mores;  
 Cum culpent, alios nemo sine crimine vivit.  
 Quæ nocitura tenes, quamvis sint chara, relinque;  
 Utilitas opibus præponi tempore debet.  
 Constanſ & lenis, sicut res postulas, esto:  
 Temporibus mores sapiens sine crimine mutat.  
 Nil temere Uxori de servis credi querenti:  
 Sæpe etenim mulier, quem conjux diligit, odit.  
 Cumque mones aliquem, nec se velit ipse moneri;  
 Si tibi sit charus, noli desistere coeptis.  
 Contra verbosos noli contendere verbis:  
 Sermo datur cunctis, animi sapientia paucis.  
 Dilige sic alios, ut sis tibi charus amicus:  
 Sic bonus esto bonis, nè te mala damna sequantur.  
 Rumores fuge, ne incipias novus autor haberis,  
 Nam nulli tacuisse nocet, nocet esse locutum.  
 Rem tibi promissam, certo promittere noli.  
 Rara fides ideò est, quia multi multa loquuntur.  
 Cum te quis laudat, judex tuus esse memento:  
 Plus aliis de te, quam tu tibi, credere noli.  
 Officium alterius multis narrare memento:  
 Atque aliis cum tu beneficeris, ipse feceto.

16 Whilst, now grown old, mens words and deeds you scan,  
    Think what you did your self, being a young man.

17 If one do whisper softly, do not care,  
    They think all said of them that guilty are.

18 When thou dost thrive, think things may fall amiss ;  
    The end not always like beginning is.

19 Sith God a frail uncertain Life doth give thee,  
    Hope not for dead mens shoes that may out-live thee.

20 When a small gift is given by a poor Friend,  
    Accept it well and highly it commend.

21 Sith infant bare by nature born thou art,  
    The weight of poverty take in good part.

22 Fear not that end of life which nature gives,  
    He that fears death, loseth even that he lives.

23 If never a friend doth answer to thy merit,  
    Do not blame God therefore, but calm thy spirit.

24 That want thou may'st not, save what thou hast got :  
    And that thou may'st save, think thou hast it not.

25 Promise not twice a thing within thy might,  
    Lest, whilst thou wouldst seem kind, thou dost prove light.

26 When one's a friend in words bat not in heart,  
    Do thou the like ; thus Art is mock'd by Art.

27 Think not too well of men for fair words making ;  
    The pipe sounds sweetly whilst the bird is taking.

28 If thou hast sons and no means to give,  
    Then bring them up to Trades, that they may live.

29 What cheap is, dear ; what dear is cheap esteem :  
    So shalt thou never base nor griping seem.

30 Do not thy self what thou art wont to blame,  
    When his faults checks him, 'tis the teachers shame.

31 Ask what is just, or what seems good to the eye :  
    It's fond to ask what 'tis just to deny.

32 Do not things unknown, before known, advance ;  
    Known things in judgment rest, unknown on chance.

33 Sith all our life in danger doth remain,  
    Do thou that labourest, count each day for gain.

34 Yield to thy Friend, when thou canst him outvie ;  
    For friends are won by fair complacency.

Multorum dum facta, senex, &c dicta recenses,  
Fac tibi succurrant, juvenis quæ feneris ipse.

Nè cures si quis tacito sermone loquatur ;  
Conscivs ipse sibi de se putat omnia dici.

Cuin fueris fœlix, quæ sunt adversa caveto :  
Non eodem cursu respondent ultima primis.

Cum Dubia & fragilis sit nobis vita tributa,  
In morte alterius spem tu tibi ponere noli.

Exiguum munus cum dat tibi pauper amicus,  
Accipito placide, plene & laudare memento.

Infantem nudum cum te natura crearit,  
Paupertatis onus paciente ferre memento.

Ne timeas illum, quæ vitæ est ultima finis ;  
Qui mortem metuit, quod vivit, perdidit ipsum.

Si tibi pro meritis nemo respondet amicus,  
Incursum Deum noli, sed te ipse coerce.

Ne tibi quid desit, quæsitis utere parcè ;  
Utque, quod est, serves : semper tibi deesse putato.

Quod præstare potes, ne bis promiseris ulli ;  
Ne sis ventosus, dum vis urbequs haberi.

Qui simulat verbis, nec corde est fidus amicus,  
Tu quoque fac simile ; sic ars deluditur arte.

Noli homines blandos nimium sermone probare ;  
Fistula dulce canit, volucrem dum decipit aucepis.

Si tibi fias nati, nec opes ; tunc artibus illos,  
Instrue, quo possint inopem defendere vitam.

Quod vile est, charum ; quod charum, vile putato,  
Si tibi nec parcus, nec avarus habeberis ulli.

Quæ culpare soles, ea tu ne feceris ipse :  
Corpe est doctori, cum cui pa redarguit ipsum.  
Quod justum est, petito, vel quod videatur honestum.  
Iam stultum petere est, quod possit jure negari.

Ignotum tibi nolito præponere notis :  
Ognita judicio constant, incognito casu.  
Cum dubia incertis versetur vita periclis,  
Pro lucro tibi pone diem, quicunque laboras.  
Vincere cum possis, interdum cede sodali ;  
Obsequio quoniam dulces vincuntur amici.

35 Fear not small things to give for further ends :  
For favour by this means uniteth friends.

36 Forbear a quarrel with a friend to move :  
Anger breeds hatred ; concord maintains love.

37 When servants faults provoke you to be wroth,  
So temper, as to strike them you seem loth.

38 Sometimes by sufferance quell, when thou canst beat :  
Patience a virtue is exceeding great.

39 Keep what thou hast already got by pains ;  
Want will increase, where Labour makes no gains.

40 When thou dost thrive, and mak'st thy friends good cheer,  
Be still a friend unto thy self most near.

---

The Second Book of Cato's Distichs,  
concerning Manners.

The P R E F A C E.

**I**F thou perchance would learn the ground to till,  
Read Virgil ; but if you desire good skill  
In Herbals, Macer them in Verse will show :  
If Roman Civil Wars fain you would know,  
Lucan peruse, who tells you all those fights :  
If you delight in love and wanton fights,  
Run Ovid or'e. But if your mind be set,  
Above all worldly things VVisdom to get ;  
Hear, and attend, that you may better note,  
How one may lead a life from Vice remote.  
Then come, and (lest you go too far amiss)  
Learn here by reading what true wisdom is.

---

1 **H**elp strangers what thou canst ; for friends to gain  
By due deserts is better than to reign.

2 God's secrets, and what Heaven is, to enquire  
Forbear ; being mortal, mortal things desire.

3 Leave fearing death, for it is fond in thee,  
Through fearing Death, not one good day to see.

4 Strive not being angry, where a doubt may be ;  
VVrath keeps the mind that truth it cannot see.

35 Ne dubites cum magna petas impendere parva :  
His etenim rebus adjungit Gratia charos.

36 Litem inferre cave, cum quo tibi gratia juncta est :  
Ita odium generat, concordia nutrit amorem.

37 Servorum ob culpam cum te dolor urge in iram,  
Ipse tibi moderare, tuis ut parcere possis.

38 Quem superare potes interdum vince ferendo :  
Maxima enim morum semper patientia virtus.

39 Conserva potius quæ sunt iam parta labore,  
Cum labor in damna est, crescit mortalis egestas.

40 Dapsilis interdum notis, & charus amicis,  
Cum fuéris felix, semper tibi proximus esto.

---

*Catonis Distichorum de Moribus,  
Liber Secundus.*

*P R Æ F A T I O.*

**T**ELLURIS si forte velis cognoscere cultum,  
Virgilium legito, quod si mage nosse laboras.  
Terbarum vires, *Macer* tibi carmina dicet :  
i Romana cupis, vel civica noscere bella,  
Lucanum quæras, qui *Martis Prælia* dicet :  
i quid amare libet, vel discere amare legendo,  
Vafñem petito : fin autem cura tibi hæc est,  
It sapiens vivas, audi pro discere possis.  
er quæ semotum vitiis traduciter ævum :  
Irgo ades, & quæ sit sapientia disce legendo.

---

**S**I potes, ignotis etiam prodeesse memento ;  
Utilius regno, meritis acquirere amicos.  
Mitte arcana Dei, cœlumque inquirere quid sit :  
Cum sis mortalis, quæ sunt mortalia cura.  
Linque metum lethi, nam stultum est tempore in omni,  
Dum mortem metuis demittere gaudia vita.  
Iratus de re incerta contendere noli :  
Impedit ira animum ne possit cernere verum.

5 Slack not to spend, when a just cause desires :  
We must be somewhat free, when time requires.

6 Rejoyce in little, shun what is extream,  
The Ship rides safest in a little stream.

7 With what thou art ashame'd disclose to none :  
Lest many blame, what thou dislik'st alone.

8 Conceit not that bad men their sins do gain,  
For sins are sometimes hid and sometimes plain.

9 The strength of little men do not despise :  
Whom Nature hath made weak, she makes more wile.

10 When thou hast not thy match, in time retreat,  
We see the conquer'd oft the victor beat.

11 Babble not with him, whom thou dost well know,  
The greatest strife doth oft from least words grow.

12 Seek not by lot, what God's intentions be,  
He knows without thee what to do with thee.

13 Envy for gaudy state be sure to fear,  
Which, if it do not hurt, is hard to bear.

14 Be of good comfort, though condemned wrong,  
Who gets by unjust doom, ne're enjoys it long.

15 Of words in brawling make no repetition,  
Who rakes up discord, shews a bad condition.

16 Neither commend thy self, nor thy self blame ;  
Whom glory vain doth vex, fools do the same.

17 Spare what you get, when one excessly spends,  
What hath been long a getting, quickly ends.

18 Play thou the fool when time needs such a guise ;  
Folly to counterfeit becomes the wise.

19 Excess and avarice be sure to fly,  
For to thy credit they are contrary.

20 Credit not always them that things relate,  
Small heed is given to them that often prate.

21 If you in drink offend, do not excuse it ;  
The fault is not the wine's, but you abuse it.

22 Commit thy secret to a friend that's sure,  
With a good Doctor trust thy Bodies cure.

23 To see bad men thrive, grieve not thou at all,  
Fortune smiles on them to their greater fall.

5. Fac sumptum propere, cùm res desiderat ipsa :  
Dandum etenim est aliquid, cùm tempus postulat, aut res.

6. Quod nimium est fugito, parvo gaudere memento :  
Tuta mage est puppis, medicò quæ flumine fertur.

7. Quod pudeat socios celare memento,  
Ne plures culpenti, quæ & sibi displicet uni.

8. Noli pures pravos homines peccata lucrari :  
Temporibus peccata latent, & tempore patent.

9. Corporis exigui vites contemnere noli :  
Consilio pollet, cui vim natura negavit.

10. Quem scieris non esse parem tibi tempore cede,  
Victorem à victo superari sàpe videmus.

1 Adversus notum noli contendere verbis,  
Lis minimis verbis interdum maxima crescit.

2 Quid Deus intendat noli perquirere forte,  
Quid statuat de te, sine te, deliberat ipse.

3 Iñvidiam minimo cultu vitare memento,  
Quæ si non lèdit, tamen hanc suffere molestum est.

4 Esto animo forti, cùm fisdamnatus iniquè ;  
Nemo dieu gauder, qui judice vincit iniquo.

5 Litis præteritæ noli maledicta referre,  
Post inimicitias iram meminisse malorum est.

6 Nec te collandes, nec te culpaveris ipse :  
Hoc faciunt stulti, quos gloriat vexat inanis.

7 Utere quæfitis modicè, cùm sumptus abundat,  
Labitur exiguo, quod partum est tempore longo.

8 Insipiens esto, cùm tempus postulat aut res :  
Stultitiam Simulare loco prudentia summa est.

9 Luxuriam fugito, simul & vitare memento,  
Crimen avaritiae ; nam sunt contraria famæ.

10 Nolito quædam referenti credere semper,  
Exigua iis tribuenda fides, qui multa loquuntur.

Quod potu peccas, ignorere tu tibi noli,  
Nam nullum crimes vini est, sed culpa bibentis.

Consilium arcum tacito committe sodali,  
Corporis auxilium medico committe fideli.

Noli successus indignos ferre molestè,  
Indulget fortuna malis, ut lèdere possit.

24 Foresee to hear such things on thee may light :  
An evil hurteth less by good foresight.

25 In adverse fortunes let not down thy head ;  
Keep hope ; hope never leaves men, no not dead.

26 Let not a thing slip that doth please thy mind :  
Time hath a lock before, but's bald behind.

27 What's past consider, what's to come foresee ;  
In this like Janus, that looks two ways, be.

28 To make you stronger, sometimes eat in measure :  
We owe more to our health, than to our pleasure.

29 The Peoples censure never scorn alone,  
Lest whilst thou slightest many, thou please none.

30 Have great care of thy health, which is the chief :  
Blame not the times, when thou work'st thine own grief.

31 Regard not dreams : for what men wish should be,  
When they're awake, they hoping in sleep see.

---

### The Third Book of Cato's Distichs, concerning Manners.

#### The P R E F A C E.

**R**eader, If thou this Verse away wouldest bear,  
These Rules of living well be sure to hear.  
With Learning store thy mind, cease not to learn ;  
Without it none can life from death discern.  
Thou shalt get good by't : But if thou it scorn,  
Thou mak'st thy self, not me that writes, forlorn.

---

1 **W**hen thou liv'st well, mind not what lewd folk say :  
It is not in your power their tongues to sway.

2 Being produc'd as witness, what thou can,  
Hide thy friends faults (yet play the honest man.)

3 Soothing and lisping speeches still beware :  
Plain truth is sound, but lies deceitful are.

4 Fly sloth and sluggishness, for when the mind  
Grows faint, through idleness, the body's pin'd.

24 Prospice qui veniunt hos casus esse ferendos :  
Nam levius iædit quicquid provideris ante.

25 Rebus in adversis animum submittere noli ;  
Spem retine : spes una hominem nec morte relinquit.

26 Rem tibi quam noscis aptam dimittere noli :  
Fronte capillata, post est occasio calva.

27 Quod sequitur specta, quodque imminet ante videto :  
Illum imitare Deum, qui partem spectat utramque.

28 Fortior ut valeas, interdum parcior esto :  
Pauca voluptati debentur, plura saluti.

29 Judicium populi nunquam contempseris unus ;  
Ne nulli placeas, dum vis contemnere multos.

30 Sit tibi præcipue, quod primum est cura salutis,  
Tempora ne culpes, cum sis tibi causa doloris.

31 Somnia ne cures : nam mens humana quo optat,  
Cum vigilat sperans per somnium cernit id ipsum.

---

*Catonis Distichorum de Moribus,  
Liber Tertius.*

*P R æ F A T I O.*

**H**OC quicunque velis carmen cognoscere, *Lector*,  
Hæc præcepta feres quæ sunt gratissima vita.  
Instrue præceptis animum, nec discere cœsas ;  
Nam sine doctrina, vita est quasi mortis imago.  
Commoda multa feres : sin autem spreveris illud,  
Non me scriptorem, sed te neglexeris ipse.

---

1 **C**UM recte vivas, ne cures verba malorum ;  
Arbitrii nostri non est quid quisque loquatur.

2 Productus testis, (salvo tamen ante pudore,)  
Quantumcunque potes, celato crimen amici.

3 Sermones blandos blasphemique cavere memento :  
Simplicitas veri sana est, fraus ficta loquendi.

4 Segnitiem fugito, quæ vita ignavia fertur :  
Nam cum animus languet, consumit inertia corrus.

5 Mirth with thy Labour sometimes put in ure,  
That better thou mayest thy labour endure.

6 Carp not at that which others do or say,  
Lest some thus scoff at thee another day.

7 What stock thy friends by will have left to thee,  
Keep and increase lest thou a by-word be.

8 If thou hast wealth good store towards thine end,  
Live frankly, and be free to every friend.

9 Good counsel from thy Servant do not slight,  
Scorn no mans judgment, so that it be right.

10 If thine Estate be not as 'twas before,  
Yet see thou live content with present store.

11 For Portion see thou marry not a wife,  
Nor care to keep her, if she fall to strife.

12 By others take examples what t' avoid,  
Or do ; another's life is our best guide.

13 Attempt that only which thou canst perform,  
Left overprest with th' work, thou leav't with scorn.

14 What thou seeft badly done, do not conceal ;  
Left thou be thought like them thou'l not reveal.

15 Appeal to the Judge, being over-born by might ;  
For Laws themselves wou'd fain be rul'd by right.

16 What thou deserv'st to bear, bear without grudge :  
And being guilty, be thy proper Judge.

17 Read much, and when that's read, read more again,  
Poets not to be trusted, wonders feign.

18 Say little at a feast lest thou be nam'd,  
A tatler, whilst thou wouldest be civil fam'd.

19 Thy angry Wife's tart language do not fear,  
When women would deceive, they shed a tear.

20 Use thine estate, but make no wilful waste ;  
VVho waste their own, would others spend as fast.

21 Resolve, of death no fear is to be had ;  
Which though not good it self, ends all that's bad.

22 Thy Wife's tongue bear with, if she thrifty be,  
For not to beat, but brawl, is bad in thee.

23 Thy parents love, the one as well as th' other,  
To please thy Father, do not cross thy Mother.

- 5 Interpone tuis interdum gaudia curis,  
Ut possis animo quemvis sufferre laborem.
- 6 Alterius dictum, aut factum nè carpseris unquam ;  
Exempli simili nè te derideat altor.
- 7 Quæ tibi fors dederit, tabulis suprema notato,  
Augendo serva, ne sis quem fama loquatur,
- 8 Cùm tibi divitiae superant in fine senectæ,  
Munificus facito vivas, non parcus amicis.
- 9 Utile consilium Dominus nè despice servi,  
Nullius sensum, si prodest, tempseris unquam.
- 10 Rebus & in censu, si non est quod fuit antè,  
Fac vivas contentus eo, quod tempora præbent.
- 11 Uxorem fugæ nè ducas, sub nomine notis,  
Nec retinere velis, si cœperit esse molesta.
- 12 Multorum disce exemplo, quæ facta sequaris,  
Quæ fugias ; vita est nobis aliena magistra.
- 13 Quod potes id tentes, operis nè pondere pressus,  
Succumbat labor, & frustra tentata relinquas.
- 14 Quod nōssi haud rectè factum, nolito tacere,  
Nè videare malos imitari velle tacendo.
- 15 Judicis auxilium sub iniqua lege rogato,  
Ipse etiam leges cupiunt ut jure regantur.
- 16 Quod merito pateris, patienter ferre memento,  
Cùmque reus tibi sis, teipsum judice damna.
- 17 Multa legas facito, perlectis perlege multa,  
Nam miranda canunt sed non credenda, Poetæ.
- 18 Inter convivas fac sis sermone modestius,  
Nè dicare loquax, dum vis urbanus haberi.
- 19 Conjugis iratæ noli tu verba timere ;  
Nam lachrymis struit infidias, dum foemina plorat.
- 20 Uterè quæsitis, sed nè videaris abuti :  
Qui sua consumunt, cùm deest aliena sequuntur.
- 21 Fac tibi proponas, Mortem non esse timendam,  
Quæ bona si non est, finis tamen illa malorum est.
- 22 Uxorius linguam, si frugi est, ferre memento :  
Namque malum est nil velle pati, nec posse tacere.
- 23 Dilige non ægra, charos pietate parentes,  
Nec matrem offendas, dum vis bonus esse pater.

The Fourth Book of *Cato's Distichs* concerning Manners.

## The P R E F A C E.

**W**Hoever thou art, that fain wouldest live secure,  
And not to hurtful vice thy mind inure :  
Remember that these Rules thou often read,  
Which in thy course of life may thee befriend.

- 1 **I**f thou wouldest happy be, riches despise ;  
Which they that doat upon live beggar-wise.
- 2 **N**ature supplies will no time fail to thee,  
If thou with needful things contented be.
- 3 **W**hen through thy fault things go not to thy mind,  
Say not that fortune, which is nothing, 's blind.
- 4 **L**ove money well ; but los't not for its sight,  
In which no honest man takes much delight.
- 5 **M**ake much of one, when thou hast store of pelf :  
A Rich Man sick, hath Cash, but not himself.
- 6 **S**ince thou endur'st at School to be well beaten,  
Endure thy Fathers words when he doth threaten.
- 7 **L**ook after things of profit, and eschew  
Those apt to errors, whence no good ensue.
- 8 **G**ive at once asking, what you safely can ;  
It's part of gains to help an honest man.
- 9 **S**earch quickly what it is that thou suspectest ;  
Things oft do harm, which thou at first neglectest.
- 10 **W**hen unto Venery thy thoughts do tend,  
Take heed of Gluttony thy bellies friend.
- 11 **W**hen thou dost think to fear all beasts there's need,  
I charge thee, that of man thou take great heed.
- 12 **I**f thou in strength of body doth surmount,  
Be wise : thus men will valiant thee account.
- 13 **B**eg help of thy known friends in any grief ;  
No Doctor, like a Friend, can give relief.
- 14 **W**hy dies the beast, when thou hast done amiss ?  
Safety therein to seek great fondness is.

Catoniſ diſtichorum de Moribus  
Liber Quartus.

P R A E F A T I O.

**S**Ecum quicunque cupis traduce vitam,  
Nec vitiis hærere animum, quæ moribus obsunt :  
Hæc præcepta tibi semper relegenda memento,  
Invenies aliquid, in quo te utare magistro.

- 1 **D**Elſpice divitias, si vis animo eſſe beatus ;  
Quas qui ſuſpiciunt, mendicant ſemper avari.
- 2 **C**ommoda naturæ nullo tibi tempora derunt,  
Si contentus eo fueris, quod poſtulat uſus.
- 3 **C**um ſis incautus, nec rem ratione gubernes :  
Noli Fortunam, quæ non eſt, dicere cœcam.
- 4 **D**ilige denarium, ſed parce dilige formam,  
Quam nemo ſanctus, nec honestus captat habere.
- 5 **C**um fueris locupes, corpus curare memento :  
Æger dives habet nummos, ſed non habet iſum.
- 6 **V**erbera cum tuleris diſcens aliquando magiſtri :  
Fer patris imperium, cum verbis exit in iram.
- 7 **R**es age quæ proſunt, rurſus vitare memento,  
In quibus error inēſt, nec ſpes eſt certa laboris.
- 8 **Q**uod donare potes, gratis condeſce roganti :  
Nam reſte feciſſe bonis in parte lucrorum eſt.
- 9 **Q**uod tibi ſuſpectum eſt, confeſtim diſcute quid eſt :  
Namque ſoient, primo quæ ſunt negeſta nocere.
- 10 **C**um te detineat Veneris damnoſa voluptas,  
Indulgere guiaſ noli, quæ ventriſ amica eſt.
- 11 **C**um tibi proponas animalia cuncta timere,  
Unum hominem tibi præcipio plus eſſe timendum.
- 12 **C**um tibi prævalide fecerint in corpore vires,  
Fac ſapias, ſic tu poteris vir fortis haberi.
- 13 **A**uxiliū a notis petito, ſi forte labores :  
Nec qui quam melior medicus, quam fidus amicus.
- 14 **C**um ſis ipſe nocens moritur cur viſtima pro te ?  
Stultitia eſt morte alterius ſperare ſalutem.

15 Cum

15 When you a mate or faithful friend desire,  
Not after's wealth, but after's life enquire.

16 Shun Niggard's name in using thy old store ;  
What good doth wealth, if wealth thou beest poor ?

17 If while thou liest thou wouldest keep a good name,  
Detest those vicious pleasures which breed shame.

18 Mock not old folks, if thou hast any brain,  
For he that's old, grows childish once again.

19 Get learning, whereas means suddenly quail,  
Art tarries, and a man will never fail.

20 Observe with silence what each man doth say,  
Speech doth mans manners hide, and them bewray.

21 Practise thine Art, though thou it understand,  
As care by wit, so use is helpt by th' hand.

22 Do not much dread the time of future death,  
He fears it not, that knows to scorn his breath.

23 Learn thou of learn'd men, th' unlearn'd of thee,  
For thus must knowledge propagated be.

24 If thou thy health regard, drink in good measure ;  
Many an ill disease proceeds from pleasure.

25 What thou hast prais'd in publick, and approv'd,  
Do not condemn again, through lightness mov'd.

26 When things go well, adversity beware ;  
Again when things go ill, do not despair.

27 Cease not to learn, by care doth wisdom grow :  
Few men by long experience come to know.

28 Praise sparingly ; for whom thou dost commend,  
One day will shew how much he is thy friend.

29 What thou knowest not, to learn think it no shame ;  
To know deserveth praise, not to know merits blame.

30 In love and wine there is both strife and joy :  
Take what doth please, and shun what doth annoy.

31 Sullen and silent men do them beware,  
VVhere the river's still, the waters deepest are.

32 VVhen thine Estate is not unto thy mind,  
See other mens, which thou mayst far worse find.

33 Strive not above thy strength : the shore to keep,  
Is better than to lanch into the deep.

15 Cùm tibi vel socium, vel fidum queris amicum,  
Non tibi fortuna est hominis, sed vita petenda.

16 Uttere quæfatis opibus, fuge nomen avari,  
Quid tibi divitiæ prosunt, si pauper abundas?

17 Si famam servare cupis, dum vivis, honestam,  
Fac fugias animo, quæ sunt mala gaudia vitæ.

18 Cùm sapias animo, noli irridere senectam,  
Nam quicunque senex, sensus puerilis in illo est.

19 Disce aliquid, nam cùm subito fortuna recedit,  
Ars remanet, vitæmque hominis non deserit unquam.

20 Omnia perspicio tacitus, quæ quisque loquatur,  
Sermo hominum mores, & celat, & indicat idem.

21 Exerce studium, quamvis perciperis artem,  
Ut cura ingenium, sic & manus adjuvat usum.

22 Multum nè cures venturi tempora lethi,  
Non timet is mortem, qui scit contemnere vitam.

23 Disce, sed à doctis, indoctus ipse deceto,  
Propagandi etenim rerum doctrina bonarum est.

24 Hæc bibi, quod profit, si tu vis vivere sanus,  
Morbi causa mala est homini quandoque voluptas.

25 Laudaris quodcunque palam, quodcunque probaris!  
Hoc vide nè rursus levitatis crimine damnes.

26 Tranquillis rebus, quæ sunt adversa caveto,  
Rursus in adversis, melius sperare memento.

27 Discere necesse, cura sapientia crescit,  
Rara datur longo prudentia temporis usu.

28 Parcè laudato, nam quem tu sæpe probaris,  
Una dies, qualis fuerit, monstrabit, amicus.

29 Ne pudeat, quæ nescieris, te velle doceri,  
Scire aliquid laus est, pudor est nil discere velle.

30 Cum Venere & Baccho lis est, & juncta voluptas,  
Quod lautum est animo complectere, sed fuge litem.

31 Demissos animo, & tacitos vitare memento,  
Qua flumen placida est forsan latet altius unda.

32 Cùm tibi displiceat rerum fortuna tuarum,  
Alterius specta, quo esto discrimine pejor.

33 Quod potes id tenta; nam litus carpere remis,  
Tutius est multo, quæm velum tendere in altum.

34 Seek not to thrust an honest man from's right.  
For God will always punish wrongful spight.

35 When goods thou losest, do not much complain :  
But rather joy, if thou mayst them obtain.

36 The care is hard to spend our means by losses ;  
Yet sometimes for our friends we must bear crosses.

37 Thy self no promise make to live long here :  
Death as thy shade, attends thee every where.

38 With Incense God appease, let Bullocks grow,  
Think not to please God with a bloody vow.

39 Yield unto fortune, and to Men of might :  
He that did wrong, may come to do the right.

40 Chastise thy self ; if ought thou dost amiss,  
In healing wounds, smart by smart cured is.

41 Never thy friend after long time reject ;  
Suppose he's changed, yet his first love respect.

42 That thou mayst purchase love, the kinder be,  
Lest name of thankless-person light on thee.

43 Be not suspicious, lest thou wretched be,  
With such, and Cowards, death doth best agree.

44 When thou hast Servants bought that thou mayst use them,  
Slaves call them, yet being Men, do not abuse them.

45 The first occasion offered, quickly take ;  
Lest thou look after what thou didst forsake.

46 At sudden death of ill men be not glad :  
They happy die, whose life was never bad.

47 If poor, thou hast a wife of blemish'd fame :  
Take heed thou dost not bear the Cuckolds name.

48 Having learnt much, learn more ; and shun as naught,  
( Above all things ) an ill will to be taught.

49 Dost wonder why these Verses are so plain ?  
The senses briefness makes them go by twain.

---

Erasm. Rot. in Epist. ad Joh. Nivium.

I think nothing ought to be disdained, be it never so mean, which pertains to Learning, much less these Verses which are of such pure Latin, and profitable for good Manners.

Excel-

4 Contra hominem justum parve contendere noli :  
Semper enim Deus in justas ulciscitur iras.

5 Ereptis opibus noli mœrere quærendo :  
Sed gaude potius, tibi si contingat habere.

6 Est jactura gravis, quæ sunt, amittere damnis :  
Sunt quædam quæ ferre decet patienter amicum.

7 Tempora longa tibi noli promittere vitæ :  
Quocunque ingrederis, sequitur mors, corporis umbra.

8 Thure Deum placas, vitulum sine crescat aratro :  
Ne credas placare Deum dum cæde litatur.

9 Cede locum Iæsus fortunæ, cede potenti :  
Lædere qui potuit, prodesse aliquando valebit.

o Quum quid peccaris, castiga te ipse subinde,  
Vulnera dum sanas, dolor est medicina doloris.

1 Damnamis nunquam post longum tempus amicum ;  
Mutavit mores, sed pignora prima memento.

2 Gratiæ officiis quo sis mage, charior esto ;  
Ne nomen subeas, quod dicitur Offica-perda.

3 Suspectas caveas, ne sis miser omnibus horis :  
Nam timidis & suspectis aptissimo mors est.

4 Cum fueris famulos proprios mercatus in usus,  
Et servos dicas ; homines tamen esse memento.

5 Quam primum capienda tibi est occasio prima,  
Ne rursus quæras quæ jam neglexeris ante.

6 Morte repentina noli gaudere malorum :  
Felices obeunt, quorum sine crimina vita est.

7 Cum conjux tibi sit, nec res, & fama laboret ;  
Vitandum ducas inimicum nomen amici.

8 Cum tibi contingat studio cognoscere multa,  
Fac discas multa, & vites nescire doceri.

9 Miraris verbis nudis ne scribere versus ?  
Hos brevitas sensus fecit conjungere binos.

---

*Erasm. Rot. in Epist. ad Joh. Nivium.*

**E**GO nihil fastidiendum duco, quantumvis humile, quod  
ad bonas pertinet literas, nedum hosce versus tanta  
Romani sermoni munditie, tamq[ue]d bonos mores conducibiles.

Ex-

Excellent Sayings of  
the seven Wise men  
of Greece.

1. Of PERIANDER of  
Corinth.

**P**lease all Men.  
Rashness is dangerous.  
Pleasures are always mortal,  
but honours immortal.

Be the same to your friends  
when they are in adver-  
sity.

5 Filthy gain is a very bad  
thing.

Conceal thine own misfortune,  
lest thou make thine ene-  
mies rejoice.

Stick to the truth.

Hate violence.

Moderate Pleasure.

10 Follow Godliness.

Abstain from vices.

Be pitiful to them that hum-  
bly intreat thee.

Frequent the company of wise  
men.

Have good men in esteem.

15 Avoid disgrace.

*Dicta insignia septem*  
**SAPIENTUM**  
Græciæ.

1. PERIANDRI  
Corinthii.

**O**Mnibus placeto;  
Periculosa temeritas.  
Semper voluptates sunt  
mortales, honores autem  
immortales.

Amicis adversa fortuna u-  
tentibus idem esto.

5 Lucrum turpe res pessima.

Infortunium tuum celato,  
ne voluptate afficis ini-  
micos.

Veritati adhæreto.

Violentiam oderis.

Voluptati tempera.

10 Pietatem sectare.

A vitiis abstine.

Supplicibus misericors e-  
sto

Sapientum utere consuetu-  
dine.

Bonos in pretio habeto

15 Probrum fugito.

Dr.

Do those things of which it  
may not repent thee.  
imitate that which is just.  
Honour those that are well  
deserving.  
Hate slandering.  
When you have mistaken  
change your resolution.  
Shew your self ready to plea-  
sure all men.  
Fear the Magistrates.  
Perform whatsoever thou hast  
promised.  
Do the things that are just.  
Give place to great men.  
Refrain from an Oath.  
Commend things that are  
honest.  
Recompence a good turn.  
Rest is a good thing.  
Instruct your Children.  
Hate controversie.  
Heed the things which con-  
cern thee.  
Answer in time.  
Envoy no body.  
Rule your eyes.  
Cherish hope.  
Be affable, or easie to be spo-  
ken to.  
Keep lasting friendship.  
Follow concord.  
Do not speak for favour.  
Trust not to the time.  
Grieve not for every thing.  
Shew respect to thine Elder.

Ea facito quorum non pos-  
sit ponitere.  
Quod justum est imitare.  
Bene meritos honora.  
Calumniam oderis.  
20 Cùm erraris, muta con-  
sillum.  
Omnibus reipsum præbe.  
Magistratus metue.  
Quicquid promiseris facito.  
Age quæ justa sunt.  
25 Principibus cede.  
A jura jurando abstine.  
Laudato honesta.  
Beneficium repende.  
Bona res quies.  
30 Liberos institute.  
Litem oderis.  
Audi quæ ad te pertinent.  
Responde in tempore.  
Nè cui invideas.  
35 Oculos moderare.  
Spem fove.  
Affabilis esto.  
Diuturnam amicitiam cu-  
stodi.  
Concordiam sectare.  
40 Ne loquaris ad gratiam.  
Nè tempori credideris.  
Nè quavis de re doleas.  
Seniorem reverere.

Spare

Spare as if thou wert immortal.

45 Hope as if thou wert mortal.

Be not lifted up with praise.

Give place to great Men.

Think on mortal things.

Do not a wrong the first.

50 Gnaw not upon a dead man.

Advise blamelessly.

Do not negligē thy self.

Die for thy Country.

Beget Children of Women that are free born.

Conceal a secret.

55 Wait for an opportunity.

Bestow with profit.

Avoid grief.

Make use of thy friends.

Delight thy friends.

Parcita tanquam immortalis.

45 Sperato tanquam mortalis.

Ne efferaris gloria.

Cede magnis.

Mortalia cogita.

Ne prior injuriam facias.

50 Mortuum ne rodito.

Consule inculpate.

Teipsum ne negligas.

Mortem oppetere pro patria.

Ex ingenuis libros crea.

Arcanum cela.

55 Opportunitatem expecta.

Largire cum utilitate.

Dolorem fuge.

Amicis utere.

Delecta amicos.

## 2. Of Bias of Priene.

**B**ehold thyself in a looking-glass, and if thou shalt seem to be beautiful, do those things which become thy beauty; but if thou beest ill-favoured, recompense that with thy fair

## 2. Biantis Prienai.

**I**n speculo teipsum contemnare, & si formosus apparebis, age quae deinceps formam; si deformatis, quod in facie minus est, id morum pensato.

carriage that is not so fair  
in thy face.

5. Speak not evil of God, but  
hearken after him.

Hear much, speak little.

First Understand what thou  
haſt to do, and then fall to  
thy work.

Praise not an unworthy man  
for his riches.

Take a thing by persuasion,  
not by force.

10. Get trouble in thy youth,  
and wisdom in old age.

pensato pulchritudine.

5. De numine ~~ne~~ male lo-  
quare, quid sit autem  
aſculta.

Audito multa, loquere  
pauca.

Prius intellige, & deinde  
ad opus accede.

Nē ob divitias laudariſ vi-  
rum indigam.

Perſuasione cape, non vi.

10. Compara in adolescen-  
tia quidem moleſtiam,  
in ſenectute vero ſapi-  
entiam.

### 3. Of Pittacus of Mitylene.

DO not tell those things  
aforehand which you  
are about to do, for if thou  
be disappointed, you will be  
laughed at.

Restore that which is given  
you to lay up.

When thou art hurt by thy  
friend's in ſmall matters  
bear with them.

Give no bad language to your  
friends.

### 3. Pittaci Mityle- nai.

Quā facturus es ea ne  
prædixeris frustratus  
enim rideberis.

Depositum redde.

A familiaribus in minutis  
rebus læſus feras.

Amico ne maledixeris.

Be the master over your Wife.

Uxori dominare.

Look for the same things from your children which you shall do to your Parents.

Quæ feceris parentibus eadem à liberis expecta-

Be not slothful.

Desidiosus ne es. Ne contendere cum parentibus, si justa dixeris.

Contend not with thy Parents although thou speak reason.

Ne geras imperium priusquam parere didiceris.

Bear not a command, before thou hast learned to obey.

10. Infortunatum ne irrise-  
ris. Quæ fieri non pos-  
sunt cave ne concupis-  
cas.

10. Mock not a man in misery.  
Take heed you do not desire those things that cannot be done.

Ne festinaveris loqui.

Do not be hasty to speak.

Nosce te ipsum.

Know thy self.

Ante omnia venerare  
Numen.

Above all things worship God.

15. Parentes reverere.

15. Reverence thy Parents.

Restrain pleasure.

Voluptatem coere.

Do not think thine Enemy thy friend.

Inimicatum ne putas ami-  
cum.

Be not a judge amongst friends.

Inter amicos nefis judex.

Let not thy tongue run before thy wit.

Ne lingua præcurrat  
mentem.

20. Obey the Laws.

20. Legibus pare.

Do nothing too much.

Ne quid nimis.

Be willing to hear.

Audito libenter.

Put away enmity.

Inimicitiam solve.

Marry a Wife of thine equals, let if thou mar-  
riest one of them that are richer than thou,  
thou get thee Masters, not  
Kinsfolks.

Uxorem ducito ex equa-  
libus, ne, si ex ditio-  
ribus duxeris, dominos  
tibi pares, non à si-  
nes.

4. Of Cleobulus of Linaus.

B E not puffed up at any time.  
Turn over thy Books again.

Judge justly.  
Forbear bad Language.

5. Overcome thy Parents with forbearance.  
Cast not off an inferior.  
Throw not thy self headlong into danger.  
Love thy friends things, and keep them as if they were thine own.  
Do not to another man that which thou hatest.  
10. Threaten no body, for that is a Womanish thing.  
Go sooner to thy friends that are in misery, than to them that are in prosperity.

A stone is the trier of Gold, and Gold of men.  
A Liar depraveth his life with slandering.  
15. Whosoever is discreet and wise hateth Liars.  
Have a care of thy House.  
Instruct thy Children that are most dear to thee.  
Do good to good men.

4. Cleobulus.  
Lindius.

N E sis unquam elatus,  
Libro revolve.

Juste judicato.  
A maledicentia temperato.  
5. Parentes patientia vincere.  
Inferiorem ne rejicias.  
Ne te ipsum præcipites in discrimen.  
Res amici diligas, & perinde serves ut tuas.  
Quod oderis alteri ne feceris.  
10. Ne cui miniteris, est enim muliebre.  
Citiū ad infortunato amicos quam fortunatos proficisci.

Lapis auri index, aurum hominum.  
Mendax calumniā vitam corruptit.  
15. Mendaces odit quisquis prudens ac sapiens.  
Domus curam age.  
Liberos tibi charissimos erudi.  
Bonis benefacito.

Throw away suspicion.

20. Remember a courtesie received.

Do not covet other mens things.

Nothing is more precious than a vow.

Suspicionem abjicito.

20. Beneficii accepti mento.

Aliena nè concupiscas.

Voto nihil pretiosus.

### 5. Of Chilo of Lacedæmon.

**K**Now thy self.

Covet nothing that is too much.

Misery is an attendant upon debts and suits.

Exercise temperance.

5. Obey the time.

Please the multitude.

Be approved in thy behaviour.

Hate Slanders.

Do not envy any man's things that are mortal.

10. Avoid filthy things.

Get an estate honestly.

Use wisdom.

Do not suspect any thing.

Be not burthensome.

### 5. Chilonis Lacedæmonii.

**N**Osce te ipsum.

Nihil nimium cupias.

Comes æris alieni atque litis est miseria.

Temperantiam exerce.

5. Tempori pare.

Multitudini place.

Moribus probatus esto.

Oderis calumnias.

Nè cui invidreas mortalia.

10. Turpià fuge,

Justè rem per.

Sapientià utere.

Ne quid suspiceris.

Ne fueris onerosus.

### 6: Of Solon of Athens.

**W**orship God.

Relieve thy friends.

### 6. Solonis Atheniensis.

**D**Eum cole.

Amicis succurre.

Sustain

## Saying of the seven Wise-men. 29

*Sustain the truth.*  
*Obey the Laws.*  
5. *Moderate thine anger.*  
*Hate bad men.*  
*Reverence thy Parents.*  
*Envu no body.*  
*Do not swear.*  
10. *Consider what is honest.*  
*Commend virtue.*

Veritatem sustineto.  
Legibus pareto.  
5. Iracundiae moderare.  
Malos odio prosecutior.  
Parentes reverere.  
Nemini invidero.  
Ne jurato.  
10. Cogita quod justum est.  
Virtutem laudato.

## 7. Thales of Miletus.

**H**onour thy Prince:  
Be like thy self.  
Take in good part that which  
thou hast.  
Follow glory.  
5. Love peace.  
Pack a tale bearer out of  
thy House.  
Try thy friends.  
Make a promise to no body.  
Abstain from vices.  
10. Have a care of thy life.  
Deserve a commendation  
with all men.

Principem honora.  
Similis tui sis.  
Quod adest, boni con-  
sulito.  
Gloriam sectare,  
5. Pacem delige.  
Susurronem ex ædibus  
ejice.  
Amicos probato.  
Nemini promittito.  
Avitiis abstineto.  
10. Vitæ curam agè.  
Laudatus esto apud om-  
nes,

The Sayings of the Seven Wise men, out of  
*Ausonius's Poems.*

1. Of Periander.

**P**rofit and Honesty never disagree.

More wealthy that one grows, more careful be.

It's ill to wish for death, and worse to fear it.

What you must needs do, do it cheerfully.

5. Of many feared, of many men beware.

If fortune smile, fear to be rais'd too high.

If fortune roar, fear under waves to lye.

2. Of Bias.

**W**hat is the sum of good? A Conscience free from blame.

What is a man's greatest blame? Only another man.

Who's rich? Who nothing craves. Who's poor? Who covets more.

What is a Matron's best portion? Chastity.

5. What Woman's chaste? Of whom fame fears to lye.

What is a wise man's work? When hurt be may, to nill.

What is the fool's? When he can do no hurt, to will.

3. Of Pittacus.

**W**ho cannot hold his tongue knows not to speak.

One good man's word I wish rather than many b. id.

He's mad that envies proud and prosperous men.

He's mad that laughs at poor mens misery.

5. Obey that Law which you your self have made.

When things go well, friends upon thee will flow.

When things go ill, but few friends thou canst know.

*Dicitur*

*Dicta septem Sapientum, ex Aufonii carminibus.*

---

*1. Periandri.*

**N**unquam discrepat utile à decoro.  
 Plus est sollicitus, qui magis beatus.  
 Mortem optare malum, timere pejus.  
 Faxis ut libeat, quod est necesse.  
 5. Multis terribilis caveto multos  
 Si fortuna juvat, caveto tolli.  
 Si fortuna tonat, caveto murgi.

---

*2. Biantis.*

**Q**uænam summa boni? Mens quæ sit conscientia recti.  
 Pernicies homini quæ maxima? Solus homo alter.  
 Quis dives? Qui nil cupiat. Quis pauper? Avarus.  
 Quæ dos matronis pulcherrima? Vita pudica.  
 5. Quæ casta est? De quæ mentiri fama veretur.  
 Quid prudentes opus? Cum possit, nolle nocere.  
 Quid stulti proprium? non posse & velle nocere.

---

*3. Pittaci.*

**E**oqui ignorabit qui tascere nescit,  
 Bono probari mallem, quæam multis malis,  
 Demens superbis invidit fœlicibus.  
 Demens dolorem ridit infœlicium.  
 5. Pareto legi, quisquis legem sanxeris.  
 Plures amicos re secunda compares,  
 Paucos amicos rebus aduersis probes.

## 4. Of Cleobulus.

**T**HE more thou mayst, the more thou shouldst forbear.

A poor man undeserved is Fortunes blame.

No man long prospers in his vices.

Spare others much, but not thyself one jot.

5. Good men too good to yield, is them to spare.

Ancestors praise to them scarce given is.

Children oft hear what Parents did amiss.

## 5. Of Chilo.

**I**M loth my meaner fear, or better scorn me.

So think of Death, as too careless for health.

Sad things overcome by courage or by friend.

5. If well thou hast done, do not call it to mind.

6. Old age is pleasing which like youth doth seem.

Youth is more pleasing which men Old age deem.

## 6. Of Solon.

**I**SAY one's happy when this life is done.

Match like to like, what is unlike will jar.

Honours do seldom come by chance.

Thy friend blame closely, praise him publickly.

5. Honour that's got by worth exceeds descent.

What will it boot to heed if thy lot certain be ?

Why should one fear, if things lie in uncertainty ?

## 7. Of Thales.

**D**ARING some ugly thing, thy self, as witness fear.

Life fades, Death's glory never doth decay.

4. *Cleobuli.*

**Q**uanto plus liceat, tam libeat mind.   
Fortunæ invidia est immeritus miser.   
Fœlix criminibus nullus erit diu.   
Ignoscet aliis multa, nihil tibi.   
5. Parcit quisque bonis prodere vult bonos.   
Majorem meritis gloria non datur.   
Turpis sœpe datur fama minoribus.

---

5. *Chilonis.*

**N**olo minor me timeat, despiciatue major.   
Vive menor mortis, immemor ut sis salutis.   
Tristia cuncta exsuperas, aut animo, aut amico.   
Tu bene si quid facies, non menisse fas est.   
5. Grata senectus homini quæ parilis juventæ.   
Illa juventus gratior quæ similis semectæ.

---

6. *Solonis.*

**D**ico tunc vitam beatam fata cum peracta sunt.   
Par pari jugato conjux dissidet quod impar est.   
Non erunt honores unquam fortuiti muneris.   
5. Clum coarguas propinquum, sed palam laudaveris.   
Pulchrius multo parari, quam creati nobilem.   
Certa decreta fors est, quid cævere prodærit?   
Sive sunt incerti cuncta, quid timere convenit.

---

7. *Thaletis.*

**T**urpe quid ausurus, te sine teste, temp.   
Vita perit, mortis gloria non moritur.

What thou intendest to do, forbear to tell.

What thou canst not avoid, it's grief to fear.

5. When you in earnest chide, you help your foe.

Haste not too much, enough, let that suffice.

### Publius's Stage-Verses, or Seneca's Proverbs.

E Every thing is none of our own that comes by wishing.

Expect from another what you do to another man.

A mind that knows how to take heed, knows how to go safely about a thing.

Agreement makes mean helps strong.

5. Love is taken up, but not laid down at one's pleasure.

A Woman either loves or hates, she knows no third thing.

Suspicion inclines to the wrong side.

Love thy Father if he be kind, if otherwise bear with him.

Thou must have an eye to that which thou mayest lose.

10. Thou makest thy friends faults thine own, if thou suffer them.

The serving another man is hard to a man that is born free.

He that wrangleth with a Drunkard hurts one that is absent.

An angry woer tells himself many a lye.

A covetous man himself is the cause of his own misery.

15. A Lover knows what he desires, but considers not whether it be good or no.

A lover dreams of that which he conceits when he is waking.

Any report adds to a calamity.

Love cannot be extorted, it may pass away.

You may appease a woers anger with tears.

20. A Woman is then good when she is openly bad.

You may easily couzen a covetous man if you be not such a one

A God can scarcely be in love and be wise. (your self.

A covetous man doth nothing well but when he dies.

Age bewrayeth it self while it is cunningly concealed.

25. A covetous man grieves more for a loss than a wise man doth.

What harm can you wish a covetous man, but that he may live long?

Quod

Quod facturus eris dicere sustuleris.  
Crux est si metuas vincere quod nequeas.  
5. Cum vero objurgas, sic inimico juvas.  
Nil nimium, satis est; ne sit & hoc nimium.

---

*Mimi Publiani, sive Senecæ Proverbia.*

A Lienum est omne- quicquid optando evenit.  
Ab aleo expectes alteri quod feceris.  
Animus vereri qui scit, scit tutò aggredi.

Auxilia humilia firma consensus facit.  
5. Amor animi arbitrio sumitur, non ponitur.  
Aut amat, aut odit mulier, nihil est tertium.  
Ad tristem partem strenua suspicio.  
Ames parentem, si equus est; sin aliter, feras.  
Aspicere oportet quod possis deperdere.  
10. Amici vitia si feras, facis tua.  
Aliena homini ingenuo acerba est servitus.  
Absentem laedit cum ebrio qui litigat.  
Amans iratus multa mentitur sibi.  
Avarus ipse miseræ causa est suæ.  
15. Amans quid cupiat, scit, quid sapiat, non videt.

Amans, quod suspicatur vigilans, somniat.  
Ad calamitatem quilibet rumor valet.  
Amor extorqueri non potest, elabi potest.  
Ab amante lacrymis redijmas iracundiam.  
20. Aperte mala cum est mulier, tum detum est bona.  
Avarum faciliè capias, ubi non sis idem.  
Amare & sapere vix deo conceditur.  
Avarus, nisi cum moritur, nihil rectè facit.  
Astute, dum celatur, se ætas iudicat.  
25. Avarus damno potius quam sapiens dolet.  
Avaro quid mali optes, nisi ut vivat diu?

One must believe a grieving mind nothing.

Another man's thing likes us, and ours likes another the best.

To woe is a pleasure in a young man, and a fault in an old man.

30. When an old Woman plays she makes Death sport,

The same person that makes loves wound doth cure it.  
He makes haste to repent that judgeth rashly.

Prosperity getteth friends, and adversity trieth them.

A Dice player, the better he is at his Game, he is so much the worse.

35. Bending breaks a Bow, and slackens the mind.

It is twice welcome, if you suffer on your own accord what's necessary.

He that knows not how to bestow a benefit, unjustly begs one.

It is good to see by another mans harm what things are to be avoided.

To receive a courtesie is to sell ones liberty.

40. An hour is not so good to any body that is not ill to some.

It's a double death to any body to die at another's pleasure.

He receives more courtesie that knows how to requite them.

You sin twice when you humour him that sins.

A mild disposition provok'd is far more grievously angry.

45. A man's death is good wh'ch puts an end to the evils of his life.

He bath received a courtesie by doing one, that did it to a deserving person.

50. Venus is sweetned by fair means, not by a great hand.

An honest man never humoureth one that doth amiss.

He that saith he hath done a courtesie begs one.

60. A loving disposition is the greatest friendship.

Often to bestow a courtesie is to teach one to requite it.

To imitate the words of goodness is the greater malice.

A mans good opinion is safer than money.

A good thing though it be supprest, is not extinguished.

65. He conquers twice that conquers himself in victory.

Animo dolenti nihil oportet credere.  
Alienum nobis, nostrum plus aliis, placet.

Amare juveni fructus est, crimen seni.

30. Anus cum ludit, morti delicias facit.  
Amoris vulnus, idem, qui sanat, facit.  
Ad pœnitendum properat citò qui judicat.  
Amicos res optimæ parant, adversæ probant.  
Aleatur, quantò in arte est melior, tantò est nequior.

35. Arcum intensio frangit, animum remissio.  
Eis est gratum, quod opus est ultrò si offeras.

Beneficium dare qui nescit injusè perit.  
Bonum est fugienda aspicere alieno in malo.

Beneficium accipere, libertatem vendere est.  
40. Bona nemini hora est ut non aliculi sit mala.

Bis cuique mori est, alterius arbitrio mori.  
Beneficia plure recipit qui scit reddere.

Eis peccas cùm peccanti obsequium accommodas.  
Bonus animus Iæsus gravius multo iracitur.  
45. Bona mors est hominis vitæ quæ extinguit mala.

Benefitium dando accipit, qui digno dedit.

Blanditio non imperio, fit dulcis *Venus*.  
Bonus animus nunquam erranti obsequium accommo-  
Beneficium se dedisse qui dicit, petit. dat.  
50. Benevolus animus maximâ est cognatio.  
Beneficium sâpe dare, docere est reddere.  
Bonitatis verba imitari, major malitia est.  
Bona optimo hominis tutior pecunia est.  
Bonum tametsi suppremitur non extinguitur.  
55. Bis vincit qui se vincit in victoria.

*A Kind man studieth an opportunity to give.*

*He is twice killed that dieth by his own weapons.*

*He sleeps well that doth not feel how ill he sleeps.*

*An honest man in want is the blame of good men.*

60. *A good name keeps its own lustre in the dark.*

*Good intentions, though they come short, yet they are not lost.*

*He loseth his money well, when a guilty person bribes the Judge.*

*He wrongeth good men, whosoever spares them that are bad.*

*Severity in a good man is the next to Justice.*

65. *Anger quickly dyeth with a good man.*

*It is a good shame which discovereth the danger.*

*Mercy gets good succour.*

*Common use of good things is very bad.*

*When you bestow a courtesie upon worthy persons you engage all.*

70. *Chiding is cruel in adversity.*

*We omit opportunity to beware.*

*To one that you are always giving, when you deny him, you bid him take it by force.*

*An intemperate Patient makes a cruel Doctor.*

*They hate his life whose death friends wait for.*

75. *No man is quickly friends with an Enemy.*

*A danger that is slighted comes the sooner.*

*A Wife that is chaste towards her Husband commands him by obeying him.*

*A proud man's glory doth quickly become his disgrace.*

*You may better overcome one by advice than by anger.*

80. *Patience is a remedy for every grief.*

*When vices afford profit, he sins that doth well.*

*It is better to be scorned than to commit folly.*

*A merry talking companion upon the High-way is as good as  
The prosperity of the wicked quickly comes to nought.* (A Coach.

85. *He leaveth an imputation upon life who desireth death.*

*He that is suffered to more than is fitting, will do more than is lawful.*

*To chide when there is need of advice is to condemn.*

*The day following is a Scholar to the day before it.*

Benig.

Benignus etiam dandi causam cogitat.  
interimitur qui suis armis perit.

Bene dormit, qui non sentit quam malè dormiat.  
Bonorum crimen est honestus miser.

60. Bona fama in tenebris proprium splendorem obtinet.  
Bene cogitata, si excidunt, non occident.

Bene perdit nummos judicium dat nocens.

Bonis nocent quisquis perpercerit malis.

Bonum apud virum justitiae proxima est severitas.

65. Bonum apud virum cito moritur iracundia.

Bona turpitudo est quæ periculum indicat.

Bona comparat præsidia misericordia.

Bonarum rerum consuetudo pessima est.

Beneficium dignis ubi das, omnes obligas.

70. Crudelis in re adversa est objurgatio.

Cavendi nulla est demittenda occasio.

Cui semper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.

Cujus mortem amici expectant, viam oderunt.

75. Cum iugimico nemo in gratiam citè reddit.

Citius venit periculum quod contemnitur.

Casta ad virum matrona parendo imperat.

Cito ignominia fit superbi gloria.

Consilio melius vintus, quam iracundia.

80. Cuivis dolori remedium est patientia.

Cum vita profundit peccat qui recta facit.

Contemni est levius, quam stultitia percuti.

Comes facuadus in via pro vehiculo est.

Cito improborum lætitia in perniciem cadit.

85. Cuius men relinquit vitæ qui mortem apperit.

Cuius licet quam par est plus vult quam licet.

Damnare est objurgare, cum consilio est opus.

Discipulus est prioris posterior dies.

You must be long in preparing War, that you may overcome the sooner.

90. You have called him all the ill names that can be when you have called a man ingrateful.

Speak not evil of thine enemy, if thou thinkest it.

To consider what may be good is the safest delay.

Grief grows less when it hath not wherewith to increase it.

It is a lie, that a Woman doth not learn not to weep.

95. Concord is made more intire by discord.

We must consider long of what we must once resolve upon.

We must not readily hearken to accusations.

Whilst Life is pleasing, then is the best dying.

Gain with an ill Name is to be called loss.

100. The valour of the Soldiers consists in the discretion of the Commander.

What a day bestows be afraid to lose it, it comes quickly to take it away.

A thing foregone that is not known, is not lost.

Pain inforceth even innocent persons to lie.

Faith is honestly kept even in a bad matter.

105. Even speed is a delay when there is a desire.

A wise man mendeth his own faults by another mans.

Men in misery take too much, or too little thought.

Fortune is thought to be a Goddess by Peoples gain.

110. To avoid a lust is to conquer a Kingdom.

When a banished man hath no dwelling, he is like a dead man without a Grave.

Even they that do an injury desist it.

It is fit to take a weapon from, and not to give one to an angry man.

To deny himself to his own Country, is to endure banishment.

115. Even one hair hath its shadow.

Alas! what a miserable thing is it to become old by fearing.

He is fair even to his Enemy that hath faith in his counsel.

A fall hurts them that are in a higher place a great deal the more.

He that hath lost his credit, with what can he maintain himself after?

Diu operandum est bellum, ut vincas celerius.

90. Dixeris maledicta, cuncta cum ingratum hominem  
dixeris.

De inimico ne loquare malum si cogites.

Deliberare utilia mora tutissima est.

Dolor decrescit, ubi quo crescat non habet.

Dediscere flere foemina, est mendacium.

95. Discordia sit charior concordia.

Deliberandum est diu, quod statuendum est semel.

Difficilem oportet aurem habere ad crimina.

Dura vita grata est, mortis conditio optima est.

Damnum appellandum est cum mala fama lucrum.

100. Ducas in consilio posita est virtus militum.

Dies quod donat, timeas amittere; citò raptum ve-  
nit.

Dimissum, quod nescitur, non amittitur.

Etiam innocentes cogit mentiri dolor.

Etiam peccato recte præstatur fides.

105. Etiam celeritas in desiderio mora est.

Ex vitio alterius sapiens emendat suum.

Et deest & supereft, miseris cogitatio.

Etiam obliuisci quod scis interdum expedit.

Ex hominum quæstu facta fortuna est dea.

110. Effugere cupiditatem, regnum est vincere.

Exuli ubi nusquam domus est sine Sepulchro est tan-  
quam mortuus.

Etiam qui faciunt, odio habent injuriam.

Eripere telum, non dare irato decet.

Exilium est pati, se denegare patriæ.

115. Etiam capillus unus habet umbram suam.

Eheu quam miserum est, fieri metuendo senem!

Etiam hosti est æquus, qui non habet in consilio fidem;

Excelsis multo facilius casus nocet.

Fidem qui perdit, quod se servet in reliquam?

120. What fortune flattereth she comes to catch.  
 You may easilier get an estate than keep it.  
 A handsome face is a silent commendation.  
 He is entreated in vain that cannot shew pity.  
 It is a couzenage to receive what you are not able to restore.

125. Fortune makes him a fool whom she makes too much on.  
 He confesseth the fault that avoids the judgment.  
 Prospering wickedness is the undoing of good men.  
 Thou must bear, and not blame what thou canst not avoid.  
 Future things so fight, as they suffer themselves to be overcome.

130. Wronged patience doth oft become fury.  
 Feigned things will quickly come to their own nature.  
 He that loseth his credit can lose nothing else.  
 Gentleness of disposition carries one on to folly.  
 Credit, as the Soul, never returns thither whence it went.

135. No body ever lost his credit, but he that had it not.  
 Fortune is not content to hurt one once.  
 Wrath is a thunder-bolt, where it dwells with power.  
 When thou art grown Old, thou shalt strive to no purpose to be young again.  
 A false railing term is a malicious lye.

140. To rule a woman's Nature is the despair of all men.  
 Endure things easie, that you may bear them that are difficult.  
 Fortune doth none more good than counsel doth.  
 Fortune is of glass, which when it shines it is broken.  
 Thou must bear what doth thee hurt, that thou mayst thorowly bear what doth thee good.

145. Fortune that no man seeth, maketh one acceptable.  
 Thriftness is the misery of a good report.  
 That prejudice is heavy which hath not a judgment.  
 The wrath of an honest man is very heavy.  
 That mind is grievously punished which repents after the deed.

150. A grieved mind hath not a double sentence.  
 Every evil is grievous that lieth under a mask.  
 Whatever befalls that never was tried before, doth burt worse.  
 The enemy is most grievous that lurketh in ones breast.  
 The rule of custom is most troublous.

120. Fortuna cùm blanditur, captatum venit.

Fortunam citiùs reperias quam retineas.

Formosa facies muta commendatio est.

Frustra rogatur qui misereri non potest.

Fratus est accipere quod non possis reddere.

125. Fortuna nimium quem fovet, stultum facit.

Fatetur facinus, qui judicium fugit.

Felix improbitas optimorum est calamitas.

Feras non culpes, quod vitare non potes.

Futura pugnant, ut se superari finant.

130. Furor fit læsa sèpiùs patientia.

Ficta citò ad naturam redent suam.

Fidem qui perdit nil potest ultrà perdere.

Facilitas animi ad partem stultitiae rapit.

Fides, ut anima, unde abiit nunquam eò reddit.

135. Fidem nemo nunquam perdit, nisi qui non habet.

Fortuna obesse nulli contenta est semel.

Fulmen est, ubi cum potestate habitat iracundia.

Frustra, cum ad senectam ventum est, repetes adolescentiam.

Falsum maledictum malevolum mendacium est.

140. Foeminae naturam regere, desperare est omnium.

Fer difficultia, ut facilia feras.

Fortuna nulli plus quam consilium valet.

Fortuna vitrea est, quæ cum splendet, frangitur.

Feras quod lædit, ut quod prodest perferas.

145. Facit gratum fortuna quam nemo videt.

Frugalitas miseria est rumoris boni.

Grave prejudicium est, quod judicium non habet.

Gravissima est probi hominis iracundia.

Gravis animi poena est, quem post factum poenitet.

150. Gravis animus dubiam non habet sententiam.

Gravé est malum omne quod sub aspectu latet.

Graviùs nocet quodcunque inexpertum accidit.

Gravior inimicus, qui latet sub Pectore.

Gravissimum est impegium consuetudinis.

155. A great crime doth burt, even when it is but lightly spoken of.

Alas, how hard a thing is the keeping of ones renown !

A man is not in his own body when he is angry.

Alas, how much is he to be feared that thinks it safe to die !

A man that is pitiful to a man in misery remembers himself.

160. It is an honest disgrace to die for a good cause.

He that doth good in prosperity, bath succour in adversity.

Alas, what a miserable thing it is to be hurt of him of whom you cannot complain !

Poverty bids a man try many things.

Alas, how miserable is that pain which may not speak in the torment.

165. Alas, what things to be repented of do men run into, by living long !

A fair speech hath its sposyn.

A man dyeth so often as he loseth his Children.

A man always carries one thing towards himself, and thinks another thing towards another.

An honest report is a good patrimony.

170. A man feels it not if he finds profit by his smart.

He servet honestly that yields to the times.

A man bath his life lent him, not given him.

It is better to know ones heir, than to seek one.

An hater weeping is laughing under a Vizard.

175. Often Marriages have room for a curse.

An inferior startles at what a superior doth amisse.

To revenge an enemy is to receive another life.

Have a care that no body hate thee thro' thine own demerit.

When you hold one against his will, you haste him to be gone.

180. You wrong breeding when you intreat an unworthy man.

A covetous man is good to no body, and he is worst to himself.

He doth a courtesie twice to a poor man that doth it quickly.

Desire of more amongst riches, is a rich want.

He inviteth a fault that passeth by an offence.

185. There is nothing pleasant but that which variety refresheth.

A generous spirit minds not an affront.

155. Grave crimen, etiam cum dictum est leviter, nocet.

Heu quam difficile est gloriæ custodia!

Homo extra corpus est suum cum irascitur.

Heu quam est timendus, quicunq; mori tutum putat!

Homo qui in homine calamitoso est misericors, me-  
(menit sui.

160. Honestæ est turpitudo pro bonâ causâ mori.

Habet in adversis auxilia qui in secundis commodat.

Heu quam miserum est lædi ab illo de quo non possit  
(queri

Hominem experiri multa paupertas jubet.

Heu dolor quam miser est, qui in tormento vocem  
non habet!

165. Heu, quam pœnitenda incurruunt homines, vivendo  
diu!

Habet suum venenum blanda oratio.

Homo toties moritur, quoties trahit suos.

Homo semper in se se aliud feret, in alterum aliud  
(cogitat.

Honestus rumor alterum est patrimonium.

170. Homo nescit, si dolore fortunam invenerit.

Honestè servit qui succumbit tempori.

Homo vitâ commodatus, non contentus est.

Hæredem scire utilius est, quam querere.

Hæredis fletus sub persona risus est.

175. Habent locum maledicti crebræ nuptiæ.

Inferior horret quicquid peccat superior.

Inimicum ulcisci vitam accipere est alteram.

Id agas, ne quis tuo te merito oderit.

Invitum cum retineas, exire iocitas.

180. Ingenuitatem lædis, cum indignum rogas,

In nullum avarus bonus est, in se pessimus.

In opere beneficium bis dat, qui dat celeriter.

Instructa inopia est in divitiis cupiditas.

Invitat culpam qui peccatum præterit.

185. Jucundum nihil est nisi quod reficit varietas.

Ingeuinitas non recipit contumeliam,

One offends without punishment against him that offends but seldom.

One ingrateful person wrongs all poor men.

There is no reproach in a poor man's life.

190. A poor man wants a few things, a covetous man all things.

So use your friend, as to think he may become your enemy.

A stout man, or a prosperous man, can endure envy.

Anger is always a lie in love matters.

Envu is angry closely, and upon a small occasion.

195. Sbun an angry man for a while, an enemy for a long time.

Forgetfulness is the remedy of wrongs.

He that overcomes anger, conquers his greatest enemy.

Nobody useth to hope for good in afflictions but the innocent.

Hastiness is to blame in taking revenge.

200. It is a wise man's part to fear his enemy, tho' never so mean.

Laughing at men in misery is even an injury.

The judge is condemned, when a guilty man's acquitted.

It is a kind part to pardon, when he is sorry that is pardoned.

Boldness can do very much in doubtful things.

205. A guilty person condemns himself on the same day he offends.

So trust your friend, that there be no room for an enemy.

An angry man thinks even advice to be a heinous crime.

He badly blames Neptune that again suffers Shipwreck.

Honour with an unworthy person is instead of a disgrace.

210. When a new commendation is offered, even the old is admitted.

The smart of his enemy is the remedy of him that is hurt.

Fortune is unconstant; she quickly asks again what she hath given.

It is an univerſallaw, which bids, Be born and die.

Gain cannot be made without another's loss.

215. Wantonness and praise do never agree.

The guilty person fears the Law, and the innocent Fortune.

Excess wants many things, but covetousness all things.

Ingrateful persons especially teach men to be hard.

He threatneth many that doth a wrong to one. Impunitè.

Impunè peccat in eum qui peccat ratiō.

Ingratus unus miseris omnibus nocet,

In misera vita nulla contumelia est.

190. Iaopiz parva desunt, avaritiz omnia.

Ita aunicum habeas, posse ut fieri inimicum putas,

Invidiam ferre aut fortis, aut fœlix potest.

In amore inendax semper iracundia.

Invidia tamen, sed minutè, irascitur.

195. Iratum ore viter vites, inimicum diu,

Injuriarum remedium est oblivio.

Irām qui vincit, hostem superat maximum.

In malis sperare bonum, nisi innocens, necno solet.

In vindicando criminosa est celeritas.

200. Inimicum, quamvis humilem, docti est metuere.

In calamatosos risus etiam injuria est.

Judex damnatur, cùm nocens absolvitur.

Ignoscere humanum, ubi, pudet cui ignoscitur.

In rebus dubiis plurimi est audacia.

205. Illo nocens se damnat quo peccat die.

Ita crede amico, ne sit inimico locus.

Iratus etiam facinus, consilium putat.

Improbè Neptunum accusat qui iterum naufragium.

Loco ignominiae est apud indignum dignitas. (facit.

210. Laus ubi nova oritur, etiam vetus admittitur.

Læso doloris remedium inimici dolor.

Levis est fortuna, cita reposcit quæ dedit.

Lex universa est, quæ jubet nasci & mori.

Lucrum sine damno alterius fieri non potest.

215. Lascivia & laus nunquam habent concordiam.

Legem nocens veretur, fortunam innocens,

Luxuriaz desunt multa, avaritiz omnia.

Malignos fieri maximè ingrati docent,

Multis minatur qui uni facit injuriam.

220. All delay is distastful, yet it makes men wise:  
 It is a bad cause which requires pity.  
 It is a happy mans lot to die before he calleth death.  
 It is a miserable thing to be forced to keep that silent which  
 you desire to speak.  
 That fortune is most miserable that wants an enemy.

225. He is to be called bad, that is good for his own ends.  
 A bad man is the worst, when he feigns himself good.  
 When fear cometh, sleep bath but seldom place.  
 Thou must needs die, but not so oft as thou wouldest.  
 It is badly done, whatever is done with relying upon fortune.

230. He that sends a present to a dead man, takes from himself,  
 and gives him nothing.  
 A master that is afraid of his servants is less than a servant.  
 A true heir is rather born than written.  
 Women out-strip men in bad counsel.  
 It is bad pleasure to use our selves to other folks things.

235. That is kept with a great deal of danger which pleaseth  
 many.  
 The cure is bad when any thing of nature is lost.  
 Bad natures never need teaching.  
 To live without danger is not to know misery.  
 They live ill who think they shall always live.

240. By construing a foul word you will make it worse.  
 The patient deals badly with himself, that makes the Physician  
 his heir.  
 He is less deceived that is sooner denied.  
 Goodness changeth it self, which an injury provokes.  
 When a Woman museth all alone, she museth some mischief.

245. He that will do a shrewd turn will every where find an  
 occasion.  
 A naughty natured man feeds on his own nature.  
 He ought to fear many whom many fear.  
 The greatest command is lost by badly commanding.  
 A Woman that is married to many men doth not please many.

250. It is bad Counsel which cannot be altered.  
 It is the best for an unfortunate person to do nothing.  
 The eyes will not offend at all, if the mind could rule the eys.

220. Mora omnis odio est, sed facit sapientiam.  
 Mala causa est, quæ requirit misericordiam.  
 Mori est felicis, antequam mortem invocet.  
 Miserum est tacere cogi quod cupias loqui.

Miserrima est fortuna quæ inimico caret.  
 225. Malus est vocandus, qui suâ causa est bonus.  
 Malus, ubi bonum se simulat tunc est pessimus.  
 Metus cum venit, rarum habet somnus locum.  
 Mori neccesse est, sed non quoties volueris.  
 Male geritur quicquid geritur fortunæ fide.  
 230. Mortuo qui mittit munus, nil dat illi, adimit sibi.

Minor est quam servus dominus qui servos timet.  
 Magis hæris fidus nascitur quam scribitur.  
 Malo in consilio fœminæ vincunt viros.  
 Mala est voluptas, alienis assuescere.  
 235. Magno cum periculo custoditur, quod multis placet.

Mala est medicina, ubi aliquid naturæ perit.  
 Malæ naturæ nunquam doctrina indigent.  
 Miseriam nescire, est, sine periculo vivere.  
 Male vivunt qui semper victuros se putant.  
 240. Maledictum interpretando, fæcias acerius.  
 Male secum agit ægrotus medicum qui hæredem facit.

Minus decipitur cui negatur celeriter.  
 Mutat se bonitas, quam irritat injuria.  
 Mulier, cum sola cogitat male cogitat.  
 245. Malefacere qui vult, nusquam non causam invenit.

Malevolus semper sua natura vescitur.  
 Multos timere debet, quem multi timent.  
 Male imperando summum imperium amittitur.  
 Mulier quæ nubit multis, multis non placet.  
 250. Malum consilium est quod mutari non potest.  
 Nihil agere, semper in felici est optimam.  
 Nihil peccant oculi, si animus oculis imperet.

Nihil

50 50 Publius's Stage-Verses.

Esteem nothing thine own that may be altered.

A man doth lightly die with the fall (of a house) that is,  
afraid of the fall (of it.) (so dallieth.

255. Thou knowest not what to wish, or what to avoid; the day  
Danger is never overcome without danger.

There is no fortune so good, of which thou may'st not complain.  
We men die better nowhere, than where we had a mind to  
live.

A covetous man never wants an excuse to deny (one.)

260. The truth is lost with too much wrangling.

He is every day condemned that always feareth.

The latter is always the worse.

It is a ridiculous thing no destroy innocency, in detestation of  
one that is innocent.

It is a piece of good turn, if thou wilt deny what is desired,

265. It is a fond thing to fear what cannot be avoided.

A fearful man calls himself a wary man, and a base fellow  
calls himself a good Husband.

By putting up an old injury, thou { maist avoid  
invitest } a new one.

A covetous man as well wanteth what he hath, as what  
he hath not.

O life, that art long to one in misery, and short to one in  
prosperity.

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Erasmi. Rot. Epist. to Joh. Nervius.

W<sup>H</sup>o would slight Publius's Stage verses? which Aulus  
Gellius calleth very pretty, and Seneca very eloquent  
ones; and whose sentences (as the same man witnesseth) the  
greatest Rhetoricians did not think much to imitate.

Nihil

Nihil proprium ducas quod mutari possit.  
Non citò ruinā perit vir qui ruinam timet.

255. Nescis quid cutes, aut quid fugias, ita laudit dies.  
Nunquam periculum sine periculo vincitur.  
Nulla tam bona est fortuna, de quā nūl possis queri.  
Nusquam melius morimur homines quām ubi libenter  
vivimus.

Negandi causa avaro nunquam deficit.

260. Nimirum altercando veritas amittitur.  
Quotidie damnatur qui semper timet.

Quotidie est deterior posterior dies.

Ridiculam est, odio nocentis, perdere innocentiam.

Pars beneficii est, quod petitur, bene si neges.

265. Stultura est timere quod vitari non potest  
Timidus vocat se cautum, parcum sordidus.

Veterem ferendo injuriam { vites  
invitas } novam }

Tam deest avaro quod habet, quām quod non habet.

O vita, misero longa, felici brevis.

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Erasm. Rot. Epist. ad Job. Nerviūm.

Publii minos quis contemnat? quos *Aulus Gellius*  
lepidissimos, *Seneca*, disertissimos vocat; cuiusque  
sententias (ut idem testatur) non pignit summos etiam  
Rhetores æmulari,

Cato construed Grammatically, with one  
row of Latin, and another of English.

1. **S**I Deus est animus, ut carmina dicunt nobis.  
*If God be a Spirit, as Poets tell us.*  
**H**ic præcipue sit colendus tibi pura mente.  
*Let him especially be worshipped of thee with a pure mind.*
2. **S**emper vigila plus, nec esto deditus somno.  
*Always watch more, and be not given to sleep.*  
**N**em diurna quies ministrat alimenta vitiis.  
*For long continued rest affordeth nourishment to vices.*
3. **P**uta esse primam virtutem compescere linguam;  
*Think it to be the prime vertue to rule the tongue.*  
**I**llc est proximus Deo qui scit tacere ratione.  
*He is the nearest to God that knoweth to hold his tongue with*
4. **T**u sperne esse contrarius tibi repugnando. *(reason.*  
*Do thou scorn to be contrary to thy self by being cross.*  
**I**psie qui dissidet lecum, conveniet nulli.  
*He that falls out with himself will agree with no body.*
5. **S**i inspecias vitam hominum, deniq; si (inspicias) mores.  
*If thou look into the life of men, lastly (if thou look into*  
*their manners.*  
**C**um culpent alios, nemo vivit sine criminie.  
*When they blame others, no man liveth without fault.*
6. **R**elinque (ea) qua tenes nocitura, quam vis sint chara.  
*Leave (those things) which thou holdest that they will do*  
*thee hurt, though they be dear.*  
**U**tilitus debet præponi opibus, tempore.  
*Benefit ought to be preferred before wealth, in season.*
7. **E**sto constans & leuis, sicut res postulat.  
*Be grave and remiss as the matter requireth.*  
**S**apiens mutat mores temporibus sine crimine.  
*A wise man alters his manners with the times without fault.*

8. Credet

## Cato construed Grammatically. 53

8. **Crede nil temerè uxori querenti de servis :**  
*Believe not rashly thy Wife complaining of thy servants.*  
Etenim mulier sæpe odit quem coniux diligit.  
*For a woman oftentimes hateth whom her Husband loveth.*

9. **Et cum mones aliquem, nec ipse velit se moneri.**  
*And when thou advisest one, and he is not willing that himself should be advised.*  
Si sit charus tibi, noli desistere cœptis.  
*If he be dear to thee, do not desist from thy beginning.*

10. **Noli contendere verbis contra verbosos.**  
*Do not strive in words against men full of words.*  
Sermo datūr cunctis, sapientia animi paucis.  
*Speech is given to all, (but) wisdom of mind to few.*

11. **Sic dilige alios, ut sis charus amicus tibi.**  
*So love others that thou maist be a dear friend to thy self.*  
Esto sic bonus bonis, nè mala damna sequantur te.  
*Be so good to good men, that evil losses may not follow thee.*

12. **Fuge rumores, ne incipias haberi novus autor.**  
*Shun reports, lest thou begin to be accounted a new author.*  
Nam nocet nulli tacuisse, nocet locutum esse.  
*For it hurteth none to have held his peace, if hurteth to have spoken.*

13. **Noli certo promittere rem promissam tibi.**  
*Do not certainly promise a thing promised to thee.*  
Fides est inde rara, quia multi loquuntur multa.  
*Faith is therefore rare, because many men speak many things.*

14. **Cum quis laudet te, memento esse tuus iudex.**  
*When one praiseth thee, remember to be thine own judge.*  
Noli credere plus aliis de te, quam tu tibi.  
*Do not believe others more concerning thee, than thou (believest) thy self.*

15. **Memento narrare multis officium alterius.**  
*Remember to tell to many the good turn of another.*  
Atque ipse fileto, cum tu beneficeris aliis.  
*And do thou thy self hold thy tongue, when thou finds have done well to others.*

16. **Dum senex recenset facta & dicta multorum.**  
*Whilst thou being old rehearrest the deeds and sayings of many men;* Fac

54 Cato construed Grammatically.

Fac quæ ipse juvenis feceris succurrant tibi.

See that those things which thy self, being young, hast done  
- may help thee.

17. Ne cures, si quis loquatur tacito sermone.

Do not care, if one speak with a whispering speech.

Ipsæ consciu sibi putat omnia dici de se. (himself.

He that is guilty to himself, thinks all things to be spoken of

18. Cum fueris felix, caveto quæ sunt adversa.

When thou shalt be prosperous, take heed of the things that  
are adverse.

Ultima non respondent primis eodem cursu.

The last things do not answer the first in the same course.

19. Cum dubia & fragilis vita sit tributa nobis.

Seeing a doubtful and brittle life is afforded us.

Noli ponere spem tibi in morte alterius.

Do not place hope for thy self in the death of another.

20. Cum pauper amicus dat tibi exiguum munus.

When a poor friend giveth thee a small present.

Accipito placide & memento laudare plene.

Accept it cheerfully, and remember to praise it fully.

21. Cum natura creârit te nudum infantem;

Seeing nature hath made thee a naked Infant;

Memento ferre patienter onus paupertatis.

Remember to bear patiently the burthen of poverty.

22. Ne timeas illam, quæ est ultima finis vitæ;

Do not fear that which is the last end of life.

Qui metuit mortem, perdit in ipsum quod vivit.

He that feareth death, loseth that very thing that he liveth  
i. e. the pleasure of living.

23. Si nemo amicus respondet tibi pro meritis.

If no friend answer thee according to thy deserts;

Noli invenire Deum, sed ipse coerce te.

Do not blame God, but do thou restrain thy self.

24. Uttere parcè quæsitis, ne quid desit tibi.

Use sparingly things gotten, lest any thing be wanting to thee.

Et ut serves quod est, semper putato desit tibi.

And that thou mayst keep that which thou hast always, think  
it is wanting to thee ( i. e. that thou wantest )

25. Ne

## Cato construed Grammatically. 55

25. Nè promiseris ulli bis, quod præstare potes;  
Do not promise any man twice, that which thou art able to perform.

Ne sis ventosus, dum vis haberis urbanus.  
Lest thou beest a boaster, whilst thou wouldst be accounted courteous.

26. Qui simulat verbis, nec est fidus amicus corde.  
He that dissembleth in his words, and is not a faithful friend in heart.

Tu quoque fac simile; sic ars delutitur arte.  
Do thou also do the like; thus craft is couzened with craft.

27. Noli probare homines nimium blandos sermonem.  
Do not thou allow of men that are too cunning in their speech.  
Fistula canit dulce, dum auceps decipit volucrem.  
The pipe sings sweetly, while the fowler deceiveth the bird.

28. Si nati sint tibi, nec opes, tunc instruc illos.  
Sons be to thee  
If thou hast Sons  
Artibus quo possint defendere inopem vitam.  
In trades that they might maintain a poor life.

29. Putato carum quod vile est, vile quod carum.  
Esteem that to be dear which is cheap, and cheap which is dear.

Si nec habebaris parcus tibi, nec avarus ullis.  
So shalt thou be accounted neither sparing to thy self, nor covetous to any man.

30. Tu ipse nè feceris ea, quæ soles culpare.  
Do not thou thy self do those things which thou usest to blame.  
Turpe est doctori, cùm culpa redarguit ipsum.  
It is a foul thing for the teacher, when the fauler confutes himself.

31. Petito quod est justum, vel quod videatur honestum.  
Desire what is just, or what may seem honest.  
Nam est stultum petere quod possit negari iure.  
For it is a fendi thing to desire what may be denied by right.

## 36. Cato construed Grammatically.

32. Nolito præponege ignotum tibi notis.

*Do thou not prefer a thing unknown to thee, before things known.*

Cognita constant judicio, incognita casu.

*Things known are grounded on judgment, unknown on chance.*

33. Cum dubia vita ersetur incertis periclis.

*Seeing our life is conversant amongst uncertain dangers.*

Quicunque laboras, pone diem pro lucro tibi.

*Whosoever art troubled, account a day for a gain to thee.*

34. Cum possis vincere, cede interdum sodali.

*When thou maist overcome, give way sometimes to thy companion.*

Quoniam dulces amici vincunter obsequio.

*Because sweet friends are overcome by compliance.*

35. Ne dubites impendere parva, cum petas magna.

*Doubt not to bestow small things, since thou maist desire great.*

Etenim gratia conjugit charo his rebus.

*For favour joyneth together dear friends by these things.*

36. Cave infirre litem cum quo gratia juncta est tibi.

*With whom good will is joyned to thee.*

*Take heed you make no brabble*

*With him that is friends with thee.*

Ita generat odium, concordia nutrit amorem.

*Anger breeds hatred, concord nourisheth love.*

37. Cum dolor urget te in iram ob culpam servorum.

*When grief forceth thee to anger for the fault of thy servants,*

Ipse moderare tibi ut possis pacere tuis.

*Do thou moderate thy self that thou maist spare thine own.*

38. Interdum vincere ferendo quem potes superare.

*Sometimes overcome by suffering him whom thou canst conquer.*

Euam patientia semper maxima virtus morum.

*For patience (is) always the chiefeſt virtue of* { <sup>magis</sup> <sub>moral vertues.</sub>

39. Potius conserva quæ sunt jam parta labore.

*Rather save those things which are already got with pain.*

Cum

Cum labor in danno est, mortalitatem egestas crescit:  
When our Labour is in (recovering) loss, deadly poverty increaseth.

40. Cum felix fuetis interdum dapsilis notis,  
When thou in prosperity shalt be sometimes frank to thy acquaintance,

Et charis amicis, esto semper proximus tibi.  
And dear friends, be thou always neareste to thy self.

LIB. II.

**S**i forte velis cognoscere cultum telluris,  
If perhaps thou wouldest know the Tillage of Land,  
Legito Virgilium; quod si magis laboras nosse  
Read Virgil; but if thou rather desirest to know  
Vires herbarum, Macer dicet tibi carmine.  
The vertues of Herbs, Macer will tell thee in verse.  
Si cupis nocere Romana vel Punica bella,  
If thou desirest to know the Roman or Carthaginian Wars,  
Queras Lucanum, qui dicet prælia Martis.  
Get Lucan, who will tell thee the battels of War.  
Si libet quid amare, vel dicere amare legendo,  
If thou hast any mind to love, or to learn to love by reading,  
Petito Nasonem; si autem hæc est cura tibi.  
Get Ovid; but if this be thy care,  
Ut vivas sapiens, audi, quod posse docere,  
That thou maist live wisely, hear, to what thou maist learn,  
Per quæ ævum femorum vitiis traducitur.  
By what things an age free from vices is spent.  
Ergo ades, & disce legendo quæ sapientia sit.  
Therefore come, and learn by reading what wisdom is.

1. **M**emento prodesse etiam ignotis si potes.  
Remember to pleasure even those thou knowest not,  
Utius regno, acquirere amicos meritis, ut si thou canst.  
It is better than a Kingdom to get friends by delect.
2. Mitte inquirere arcana Dei, & quid coelum sit.  
Forbear to inquire after the secrets of God, and what heaven is.

## 58 Cato construed Grammatically.

Cum sis mortalis, cura quæ sunt mortalia ;  
*Seeing thou art mortal, mind those things that are mortal.*

3. Linque metum lethi, nam stultum est in omni tempore ;  
*Leave the fear of death, for it is a foolish thing at all times;*  
Dum metuis mortem, absitis gaudia vitæ.  
*Whilst thou fearest death thou losest the pleasures of life.*

4. Noli aratus contendere de incerta re.  
*Do thou not, being angry, contend about an uncertain thing.*  
Ira impedit animum, nè possit cernere verum.  
*Anger bindeth the mind that it cannot discern the truth.*

5. Fac sumptum properè cum res ipsa desiderat.  
*Bestow cost readily, when the thing it self requireth.*  
Etenim aliquid est dandum, cum tempus aut res postulat.  
*For something is to be given, when time or occasion requires.*

6. Fugito quod est nimium, memento gaudere parvo.  
*Avoid what is too much, remember to delight in a little ;*  
Puppis est magis tuta, quæ fertur modico flumine.  
*The Ship is more safe which is carried in a little River.*

7. Memento prudens celare socios quod pudeat.  
*Remember wisely to conceal from thy fellows that whereof thou mayst be ashamed.*  
Ne plures culpent idquod displicet tibi uni.  
*Let many blame that which disliketh thee alone.*

8. Nolo putes pravos homines lucrari peccata.  
*I will not that thou shouldest think that wicked men do gain by their sins.*  
Peccata latentes temporibus, & patent tempore.  
*Sins lie hid for a time, and they appear in time.*

9. Noli contemnere vires exigui corporis.  
*Do not contemn the strength of a little body.*  
Polleb confilio, cui natura negavit vim.  
*He excells in wisdom, to whom nature hath denied strength.*

10. Cede tempore, quem scieris non esse parem tibi :  
*Yield in time to him whom thou knowest is not equal for thee.*  
Sæpe videmus victorem superari a victo.  
*We often see the conqueror to be overcome by the conquered party.*

11. Noli contendere verbis adversus notum :  
*Do not contend in words against an acquaintance.*

Maxima

Maxima lis interdum crescit minimis verbis.  
*The greatest controversie sometimes groweth from least words.*

12. Noli perquirere sorte quid Deus intendat.  
*Do not inquire by lot what God intendeth.*  
 Ipse deliberat, sine te, quid statuat de te.  
*He deliberateth without thee, what he resolves concerning thee.*

13. Memento vitare invidiam nimis cultu;  
*Remember to avoid envy, for too much goodness;*  
 Quæ si non lœdat, tamen molestum iusserre est hanc.  
*Which though it hurt thee not, yet it is a troublous thing to bear this.*

14. Esto forti animo cum sis iniquè damnatus.  
*Be of good courage when thou art unjustly condemned.*  
 Nemo gaudet diu, qui vindicat iniquo judice.  
*No man joyeth long who getteth the better by a corrupt Judge.*

15. Noli referre maledicta litis præteritæ.  
*Do not rehearse the railing words of a contention past.*  
 Est malorum, meminisse iram post inimicitias.  
*It is the property of wicked men to remember anger after falling out.*

16. Nec ipse collaudes te, nec culpaveris te;  
*Neither do thou thy selfe praise thy selfe, nor blame thy selfe.*  
 Stulti faciunt hoc, quos inanis gloria vexat.  
*Fools do this, whom vain-glory vexeth.*  
 Utere modicè quæsitis, dum sumptus abundat.  
*Use sparingly goods gotten, whilst gettings abound.*  
 Quod partum est longo tempore, labitur exiguo.  
*That which is gotten in a long time, consumeth in a little time.*

18. Esto insipiens, cum tempus aut res postulat.  
*Be (like) a fool, when time or occasion requireth.*  
 Est summa prudentia simulare stultitiam loco.  
*It is the greatest discretion to counterfeit folly upon occasion.*

19. Fugito luxuriam, si nul & memento vitare,  
*Avoid prodigality, and also remember to avoid*  
 Crimen avaritiae, nam sunt contraria famæ.  
*The crime of covetousness, for they are contrary to good report.*

20. Nolito credere semper referenti quædam.  
*Do not believe one that always telleth some (news!).*

## 60 Cato construed Grammatically.

**Exigua fides est tribuenda iis qui loquuntur multa.**

*Small credit is to be given to them that speak many words.*

**21. Tu noli ignoscere tibi quod peccas potu.**

*Do not thou pardon thy self that thou offendest in drink:*

**Nam est nullum crimen vini, sed culpa bibentis**

*For it is not the fault of the wine, but of the drinker.*

**22. Committe arcanum consilium tacito sodali.**

*Commit thy secret counsel to thy close companion.*

**Committe auxilium corporis fideli medico.**

*Commit the cure of thy body to a faithful Physician.*

**23. Noli tu ferre molestè indignos successus:**

*Do not thou take ill unworthy successes:*

**Fortuna indulget malis, ut posset lädere.**

*Fortune pampereth evil men, that she may hurt them.*

**24. Prospice, hos casus esse ferendos, qui veniunt.**

*Foresee, that these chances are to be endured, which fall out:*

**Nam quicquid prævideris antè, lädit leviùs.**

*For whatsoever thou shalt foresee before, hurteth less.*

**25. Noli submittere animum in adversis rebus.**

*Do not let down thy courage in adversity.*

**Retine spem: spes una nec relinquit hominem morte.**

*Retain hope; hope only doth not leave a man in death.*

**26. Noli demittere rem quam nōscis aptam tibi.**

*Do not let slip a thing which thou knowest fit for thee:*

**Occasio est calvo pōst, frontē capillatā.**

*Opportunity is bald behind, with a bushy Forehead.*

**27. Specta quod sequitur, atque videto quod imminet antè.**

*Look at that which followeth, and see that which is ready to come before.*

**Imitare illum Deum quis spectat utramque partem.**

*Imitate that God which looketh { at both sides.  
both ways.*

**28. Ut valias fortior, esto interdum parcior:**

*That thou maist be strong, be sometimes more sparing.*

**Pauca debentur voluptati, plura saluti.**

*Few things are due to pleasure (but) more to health.*

**29. Unus nunquam contempseris judicium populi;**

*Being (but) one, never slight the judgment of the people:*

Ne placeas nulli, dum vis contemnere multos.

*Lest thou please none, whilst thou wilt scorn many.*

30. Sit tibi cura salutis præcipuè, quod primum est.

*Have thou a care of thy health especially, which is the main thing.*

Cum sis causa doloris tibi, nec culpes tempora.

*When thou art a cause of sorrow to thy self, blame not the times.*

31. Nè cures somnia, nam mens humana sperans,

*Do not heed dreams, for mans mind hoping,*

Cererit id ipsum per somnum, quod optat cum vigilans.

*Seeth that very thing in sleep, which it desireth when it is awake.*

### L I B. III.

**L**ector, quicunque velis, cognoscere hoc carmen,

*Reader, whosoever wouldst know this Poem,*

Feres hæc præcepta, quæ sunt gratissima vitæ.

*Thou must bear (away) these precepts which are very profitable for ones life.*

Instrue animum præceptis, nec cesses discere :

*Furnish thy mind with precepts, and cease not to learn :*

Nam vita est quasi imago mortis sine doctrinæ.

*For life is as it were the image of death without learning.*

Ferre multa commodæ ; sin autem spreveris illud,

*Thou shalt bear away much benefit ; but if thou neglect it,*

Ipse non neglexeris me scriptorum, sederes.

*Thou shalt not neglect me the writer, but thy self.*

1. **N**ec cures verba malorum, cum vivas rectè.

*Regard not the words of ill men, when thou livest well,  
Non est nostri arbitrii quid quisque loquatur.*

*It is not in our power what any one may say,*

2. Productus testis, celato crimen amici,

*Being produced as a witness, conceal the fault of thy friend;*

## 62 Cato construed Grammatically.

Quantumcumque potes, tamen pudore salvo ante.

As much as thou canst, yet { thy honour being safe before.  
saving thy credit first.

3. Memento cavere blandos, & blasos sermones:  
Remember to take heed of fawning and lisping speeches.  
Simplicitas veri est sapia, fraus loquendi est fista.

The simplicity of Truth is found } deceit of speech is feigned.  
} deceitful speech is feigned.

4. Fugito segnitiam, quæ fertur ignavia vitæ;  
Eschew slothfulness, which is called laziness of life;  
Nam cum animus languet, inertia consumit corpus.  
For when the mind is lazy, laziness consumeth the body.

5. Interdum interpone gaudia tuis curis,  
Sometimes interpose joys with thy cares,  
Ut possis sufferte quemvis laborem animo.  
That thou maist endure any labour in thy mind.

6. Ne unquam carpseris dictum aut factum alterius,  
Do not at the same time carp at the saying or doing of another,  
Ne alter derideat te simili exemplo.  
Lest another jeer thee by the like example.

7. Serva augendo quæ suprema sors dederit tibi.  
Save in increasing those things which the last will hath granted  
thee.

Notata fabulis; ne sis quem fama loquatur.

Being set down in the } lest thou beest he whom reports may  
Will, } talk of.  
} lest thou beest he whom folk may talk  
on.

8. Cum divitiae superant tibi in fine senectæ,  
When riches abound to thee in the end of thy old age,

Facito vivas munificis, non parcus amicis.

• See thou live munificent, not sparing to thy friends.

9. Dominus nè despice utile consilium servi.

Thou being a master, don't despise the good counsel of thy servants  
Tempseris unquam sensum nullius, si prodest.

Despise not at any time the opinion of any man, if it be good.

10. Si non est rebus & in censu quod fuitante.

*If there be not in thy means an estate what there was before,  
Fac vivas contentus eo quod tempora prebent.*

*See thou live content with that which the times afford.*

11. Fuge ne ducas uxorem sub nomine dotis.

*Beware that thou marry not a wife for her portions sake ;  
Nec velis retinere, si cœperit esse molesta.*

*And desire not to keep her, if she begin to be troublesome.*

12. Dilice exemplo multorem quæ facta sequaris.

*Learn by the examples of many what deeds thou maist follow,  
Quæ fugias ; vita aliena est magistra nobis.*

*And what thou maist shun ; another mans life is a mistress to us.*

13. Tentes id quod potes, ne pressus pondere operis.

*Attempt that which thou art able to do, lest being pressed with  
the weight of the work.*

*Labor iuicumbat, & relinquas tentata frustra.*

*Thy labour fail, and thou leave the thing attempted in vain.*

14. Nolito tacere quod nosti haud recte factum.

*Do not thou conceal what thou knowest i. not well done.*

*Ne videare tacendo velle imitare malos.*

*Lest thou seem by concealing to be willing to imitate bad men.*

15. Rogato auxilium judicis sub iniqua lege ;

*Intreat the aid of the Judge under a harsh law.*

*Etiam leges ipsæ cupiunt ut regantur jure.*

*Even the laws themselves desire that they may be ruled by right*

16. Memento ferre patienter quod pateris merito.

*Remember to bear patiently what thou sufferest deservedly.*

*Quæ cùm sis reus tibi, damna ipsum, te judice.*

*And when thou art guilty (to thy self) condemn (thy) self, thou  
(thy self) being the Judge.*

17. Facito legas multa perfectis, perlege multa.

*See thou read many things, when these are read over, read  
over many things ;*

*Nam poetæ canunt miranda, sed non credenda.*

*For Poets sing strange things, but not to be believed.*

18. Fac sis modestus sermone inter convivas :

*See thou beest modest in thy talk amongst strangers ;*

## 64 Cato construed Grammatically.

Ne dicare loquax dum vis haberi urbanus  
Lest thou be called talkative, whilst thou art willing to be accounted mannerly.

19. Nolito timere verba iratæ conjugis,  
Do not fear the words of thy angry wife,  
Nam foemina struit insidias lacrymis, dum plorat.  
For a woman layeth snares with her tears, whilst she weepeth.

20. Uttere quæsitis, sed ne videaris abuti :  
Use (goods) gotten, but not to abuse them :  
Qui consumunt sua, sequuntur aliena cum deest.  
They that waste their own goods, follow other mens, when they want.

21. Fac proponas tibi, mortem non esse timendam ;  
See thou propound to thy self, that death is not to be feared ;  
Quæ si non est bona, tamen illa est finis malorum.  
Which if it be not good, yet it is the end of evils.

22. Memento ferre lingua uxoris si frugi est.  
Remember to endure thy wifes tongue, if she be a good buswife.  
Namque est malum velle pati nil, nec posse tacere.  
For it is a bad thing to be willing to suffer nothing, and not to be able to keep silence.

23. Dilige charos parentes non ægia pietate.  
Love thy dear parents with an unconstrained love ;  
Nec offendas matrem, dum vis esse bonus parenti ;  
And offend not thy mother, whilst thou art willing to be dutiful to thy Father.

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## L I B. IV.

Q uicunque cupis traducere securam vitam,  
Whoever desireth to lead a quiet life.  
Nec animum hærcere vitiis quæ obsunt moribus :  
And not (to have thy mind stick in vices which hurt manners)  
Memento hæc precepta semper relegenda tibi.  
Remember these precepts (are) always to be read by thee.

Invenies

Invenies aliquid, in quo utare te magistro.

*Thou shalt find something, in which thou maist use thy self (as master.)*

i. e. thou mayst be thine own teacher, or, learn to order thy self.

1. **D**efice divitias, si vis esse beatus animo;  
*Scorn riches, if thou wilt be happy in mind;*  
Quas qui suscipiunt, temper avari mendicant.  
*Which they that gaze upon, being always covetous, live bas-  
arily.*
2. **C**ommoda naturæ deerunt tibi nullo tempore,  
*The benefits of nature will be wanting to thee at no time.*  
Si fueris contentus eo quod usus postulat.  
*If thou shall be content with that which need required.*
3. **C**um sis incautus, nec gubernes rem ratione.  
*When thou wert unwary, and dost not govern thy estate with  
discretion,*  
Noli dicere fortunam etiam, quæ non est.  
*Do not call fortune blind, which is not.*
4. **D**ilige denarium, sed dilige formam parcè,  
*Love the penny, but love (its) stamp sparingly,*  
Quam nemo sanctus, nec honestus, captat habere.  
*Which no holy, nor honest man, coveteth to have.*
5. **C**um fueris locuples, memento curare corpus.  
*When thou shalt be rich, remember to look to thy body.*  
Æger dives habet numeros, sed non habet ipsum.  
*A sick rich man hath money, but he hath not himself.*
6. **C**um diuicens aliquando tuleris verbete magistri.  
*Seeing when thou learnest, thou sometimes endurest the jerke  
of thy master.*  
Fer imperium patris, cum exit iram verbis.  
*Endure the command of (thy) Father, when he groppeth angry  
in words.*
7. **A**ge res quæ prosunt, rursum memento vitare.  
*Do things that profit, again remember to shun things,  
In quibus in est error, nec est certa spes laboris.*  
*In which there is a mistake, and there is no certain hope (of  
requital) of labour.*

## 66. Cato construed Grammatically.

8. Concede gratis roganti, quod potes donare,  
*Grant freely to him that asketh thee, that which thou canst give.*

Nam est in parte lucrorum, fecisse rectè bonis.  
*For it is in part of gains to have done well to good men.*

9. Discute confessim quid sit suspectum est tibi.  
*Examine it presently what it is which is suspected to thee,*  
Namque soleant nocere quæ sunt neglecta primo.  
*For these things use to hurt, which are neglected at first.*

10. Cùm dannosa voluptas Veneris detineat te,  
*When the hurtful pleasure of lechery detaineth thee,*  
Noli indulgere gulæ, quæ est amica ventris:  
*Do not pamper gluttony, which is a friend of the bellies.*

11. Cùm proponas tibi timere cuncta animalia.  
*When thou resolvest with thy self to fear all living Creatures,*  
Præcipio tibi unum hominem esse timendum plus.  
*I warn thee that only man is to be feared more.*

12. Cùm prævalidæ virtus fuerunt tibi in corpore.  
*When thou shalt have able strength in body,*  
Fac sapias, sic tu poteris haberi vir fortis.  
*See thou beest wise, so thou maist be accounted a gallant man.*

13. Petito auxilium à notis, si forte laboras.  
*Desire help of thy acquaintance, if perhaps thou art in trouble?*

Nec quisquam melior medicus, quæm fidus amicus.  
*There is not any better Physician than a faithful friend,*

14. Cur victima moritur prote, cùm ipse sis nocens?  
*Why doth a beast sacrificed die for thee, when thou thy self art faulty?*

Est stultitia sperare salutem morte alterius.  
*It is a folly to hope for salvation by the death of another.*

15. Cum quæris tibi vel socium, vel fidum amicum.  
*When thou seekest for thy self either a companion, or a faithful friend.*

Non fortuna, sed vita hominis est quærenda tibi.  
*Not the fortune, but the life of the man is to be enquired after by thee.*

## Cato construed Grammatically. 67

16. Utere opibus quæsitis, fuge nomen avari.

*Make use of thy wealth gotten, avoid the name of a covetous man.*

Quid divitiæ prosum tibi, si abundas pauper?

*What do riches profit thee, if thou hast abundance and art poor?*

17. Si cupis servare honestam famam, dum vivis.

*If thou desirest to keep an honest name, whilst thou livest.*

Fac fugias animo quæ sunt mala gaudia vitæ.

*See that thou shun with thy mind those things that are the wicked pleasures of Life.*

18. Cum sapias animo, noli irridere senectum:

*When thou art wise in mind, do not thou mock old age;*

Nam quicunque senex, puerilis sensus est in illo.

*For whosoever is old, a child's understanding is in him.*

19. Disce aliquid, nam cum fortuna recedit subito,

*Learn something, for when fortune goes back on a sudden,*

Ars remanet, quæ non unquam deserit vitam hominum.

*Skill remaineth, which never forsaketh the life of man.*

20. Tacitus propicito omnia quæ quisque loquatur.

*Keep silence, consider all things, which any one saith,*

Serino celat mores hominum, idem indicat.

*Speech conceals the manners of men, and the same discovers them.*

21. Exerce studium quamvis perceperis artem.

*Use study, though thou understand the Art.*

Ut cura adjuvat ingenium, sic & manus usum.

*As care helpeth the wit, so also the hand helpeth use.*

22. Ne multum cures, tempora leti futuri.

*Do not much care for the time of death to come.*

Is non timet mortem, qui scit contemnere vitam.

*He doth not fear death, who knoweth to contemn life.*

23. Disce, sed à doctis; ipse doceto indoctos;

*Learn, but of them that are learned; do thou thy self teach the unlearned.*

Etenim doctrina bonarum rerum est propaganda.

*For the doctrine of good things is to be propagated.*

24. Bibe hoc quod profit, si tu vis vivere sanus.

*Drink that which may do thee good, if thou wilt live in health.*

*Voluptas*

## 68 Cato construed Grammatically.

**Voluptas est quandoque causa mali morbi homini.**

*Pleasure is sometimes a cause of an ill disease to a man.*

**25. Quodcunque laudaris palam, quodcunque probaris.**

*Whatsoever thou shalt have praised openly, (or) whatsoever thou shalt have allowed,*

**Vide ne dannes hoc rursus criminis levitatis.**

*See thou dost not contemn this again through the fault of lightness.*

**26. Tranquillis rebus caveto quae sunt adversa.**

*In prosperity beware of things that are adverse.*

**Rursus memento sperare melius adversis.**

*Again remember to hope better in adversity.*

**27. Ne cesses dicere, sapientia crescit cura.**

*Cease not to learn, wisdom increaseth by care.*

**Rara prudentia datur longo usu temporis.**

*Rare Wisdom is given by long use of time.*

**28. Laudato parce ; nam una dies monstrabit.**

*Praise sparingly; for one day will shew,*

**Qualis amicus fuerit, quem tu saepe probaris.**

*What a friend he hath been, whom thou hast often commended.*

**29. Ne pudeat, velle te doceri quae nescieris.**

*Be not ashamed, to be willing that thou beest taught what things thou knowest not;*

**Est laus scire aliquid ; est pudor velle discere nil.**

*It is a commendation to know something; it is a shame to be willing to learn nothing.*

**30. Cum lis & voluptas est juncta Venere & Baccho ;**

*Seeing contention and pleasure is joyned with Venery and Wine.*

**Complectere animo quod laetum est, sed fuge lites.**

*Endeavour in thy mind that which is pleasant, but avoid the contentions.*

**31. Memento vitare demissos animo, ac tacitos.**

*Remember to avoid men of a sullen disposition, and silent, Unde forsitan latet altius quæ flumen est placidum.*

*The water perhaps is deeper where the River is calm.*

**32. Cum fortuna tuarum rerum displiceat tibi.**

*When the fortune of thy means disliketh thee.*

Specta alterius quo discrimine sis pejor.

*Look at another man's (and) in what difference thou art worse.*

33. Tenta id quod potes, nam est multò tutius

*Attempt that which thou canst do, for it is much safer*

Carpere litius remis, quam tendere velum in altum.

*To keep near the shore with Oars, than to hoist up the sail  
into the deep.*

34. Noli pravè contendere contra justum hominem ;

*Do not maliciously contend against a just man ;*

Enim Deus semper uliscitur in justas iras.

*For God doth always revenge unjust contentions.*

35. Opibus ereptis, noli gaudere querendo ;

*When thy wealth is taken away, do not delight in complaining,*

Sed potius gaude, si contingit tibi habere.

*But rather rejoice, if it befall thee to have wealth.*

36. Est gravis jactura amittere quæ sunt, damnis :

*It is a grievous loss to lose what we have by mishaps.*

Sunt quædam quæ decet amicum ferre patienter.

*There be some (mishaps) which it becometh a friend to bear*

37. Noli promittere tibi longa tempora vitæ : (patiently.

*Do not promise to thy self long time of life.*

Quocunque ingredieris, mors urbra corporis sequitur.

*Which way soever thou goest, death the shadow of the body  
followeth.*

38. Placa Deum thure, sine virulæ crescat aratro :

*Pacifie God with frankincense, suffer the calf to grow for the*

Ne credas piacare Deum dum litatur cède. (plough)

*Do not think to appease God, whilst thou sacrificest with  
slaughter.*

39. Læsus cede locum fortunæ, cede potenti ;

*Being hurt give place to fortune, give place to a great man ;*

Qui potuit cedere, aliquando valebit prodesse.

*He that could give way will sometimes be able to do good.*

40. Ipse castiga te subiude, cum peccatis quid ;

*Do thou chastise thy self forswirth, when thou hast offended  
in any thing.*

Dum sanas vulnera, dolor est medicina doloris.

*Whilst thou healest wounds, smart is the remedy of smart.*

## 70 Cato construed Grammatically.

41. Nunquam damnaris amicum post longum tempus :  
*Never condemn thy friend after a long time :*  
Mutavit mores, sed memento prima pignora.  
*He hath changed his manners, but remember the first pledges.*

42. Quod sis magis gratior, officiis esto charior. *(indeared.*  
*That thou maist be the more pleasing in thy service, be the more*  
Ne tuebas nomen, quod dicitur Officii pena.  
*Lest thou undergo the name which is called a thankless person.*

43. Suspectus caveas, ne sis miser omnibus horis.  
*Being suspected, take heed thou beeſt not miserable every hour.*  
Nam mors est aptissima timidis & suspectis.  
*For Death is most fit for fearful and suspected persons.*

44. Cum mercatus fueris servos in proprios usus.  
*When thou shalt have bought slaves for thine own use,*  
Et diceas famulos tamen memento esse homines.  
*And callſt them servants, yet remember they are men.*

45. Prima occasio est capienda tibi quam primum.  
*The first occasion is to be taken by thee as soon as can be :*  
Ne queras rursus quæ neglexeris jam antè. . . .  
*Lest thou ſeek again what thou haſt neglected afore.*

46. Noli gaudare repentinā morte malorum.  
*Do not rejoice at the ſudden death of evil men.*  
Obeunt felices, quorum vita est sine crimine.  
*They die happy whose life is without fault.*

47. Cum sit tibi conjux, nec res, & fama laboret.  
*Whenthou haſt a Wife, and no means; and her name is ſuspected,*  
Putas inimicum noctem amici vitandum.  
*Think that the hurtful name of a friend is to be avoided.*

48. Cum contingat tibi cognoscere multa studio,  
*When it befalls thee to know many things by ſtudy,*  
Fac discas multa, & vites nescire doceri.  
*See thou learn many things, and ſhun not to know to be taught.*

49. Miraris me scribere versus nudis verbis ?  
*Dofſt thou wonder that I write verjes in bare words.*  
Brevitas sensus fecit conjungere hos binos ;  
*The ſhortneſs of the ſenſe made me joyn these verſes two and*  
*two together.*

Index rerum in Catonis Distichis. Prior numerus librum, posterior autem Distichon tibi notat.

**A**

**A** Dmoni, i, 1, 9  
Adversarius, 1, 38, 2, 14  
Adversares, I, 18, 2, 25, 4, 26  
Adulatio, I, 27  
Ager, 4, 5  
Aestimatio, I, 29  
Amicitia, I, 36  
Amicus, I, 11, 1, 23, 1, 26, 1, 24, 21, 2, 22, 3, 2, 4, 3, 4, 15, 4, 36, 4, 41.  
Ars, I, 26, I, 28, 31 19, 5, 2,  
Asperitas, I, 30.  
Avarita, 2, 19, 4, 16.

**B.**

Beneficentia, I, 40, 2, 1  
Beneficium, 2, 15, I, 23, 4, 42

Blandiloquentia, 3, 3

**C.**

Castigatio, I, 37, 4, 6  
Casus, 2, 24.  
Concordia, I, 35.  
Conscius, I, 17, 3, I  
Consilium 2, I, 9, 22

Contentio, 3, 4  
Contentus, 4, 2  
Contrarius, I, 4, 18  
Convivum, 3, 18  
Credulitas, 2, 20.  
Crimen, 3, 2  
Culius, 2, 13  
Cultus Dei, I, I.  
D.

Deus, I, 1, 4, 28  
Dissimulatio, I, 7, I, 26, 2, 18  
Divitiae, 4, I, 14, 16  
Doctor, I, 30  
Doctrina, 4, 23, 4, 27, 4, 9

Dolar, 2, 30  
Donum, I, 20, 4, 8

**E.**

Ebrietas, 2, 21  
Egestas, I, 39

**F.**

Fama, 2, I, 2, 4, I7  
Fides, I, 13

Fortitudo, 4, I2  
Fortuna, 2, 12, 4, 3,

4, 35

Fraus, 3, 3  
Frugalitas, I, 24, 37

G.

Gloria manis, 2, 19  
Gratia, I, 35, I, 36

**Gula**, o. 10.

**H.**

Hereditas, 3, 7

Heredipeta, I, 19

Homo, 4, 11

Humanitas, 4, 44

Humilis fortuna 4, 6.

**I.**

Ignavia, 3, 4.

Ignotum, I, 32.

Ingratitudo, I, 23.

Inimicitia, 2, 15, 4

**42**

Institutio, I, 28

Intemperantia, 2, 33

Invidia, 2, 13.

Iræ, I, 36, 37, 24.

**2, 15**

Judicium, 2, I4, 3.

**47**

Jusfas, 4, 25

Juventus, I, 16

**L.**

Labor, I, 49

Laus, I, 14, 2, 16,

**4, 25, 4, 28**

Leuitas, 45, 15

Lex, 3, I5.

Lingua, I, 3

Lis, I, 36, 11, 2, 15

Loquacitas, 2, 20, 2.

**18**

**Luxus**

## INDEX.

<i>Exxus</i> , 2, 13, 19	<i>Petitio</i> , 1, 31	<i>Somnium</i> , 2, 31
<i>M.</i>	<i>Potentior</i> , 2, 10, 4, 36	<i>Somus</i> , 1, 2
<i>Magister</i> , 4, 6	<i>Prodigalitas</i> , 2, 19,	<i>Sors</i> , 4, 32
<i>Medicus</i> , 2, 22, 4, 13	3, 20	<i>Sortilegium</i> , 2, 12
<i>Memoria</i> , 4, 49,	<i>Promissio</i> , 1, 13, 1, 25	<i>Spes</i> , 2, 25
<i>Modestia</i> , 3, 18	<i>Prospereares</i> , 1, 18,	<i>Studium</i> , 4, 27, 4, 28
<i>Mores</i> , 1, 7,	2, 7, 4, 26	<i>Stultitia</i> , 1, 10, 2, 18
<i>Morositas</i> , 1, 36	<i>Providentia</i> , 2, 18, 2	<i>Successus</i> , 2, 23
<i>Mors</i> , 1, 19, 1, 22	27, 4, 27	<i>Sumpitus</i> , 2, 5, 2, 17
2, 3, 3, 21, 4, 22,	<i>Prudentia</i> , 2, 24, 1,	<i>Supercilium</i> , 2, 18
4, 37, 4, 46	27	<i>Suspicio</i> , 1, 16, 4, 9,
<i>Multitudo</i> , 2, 29	<i>Q.</i>	43
<i>Munificentia</i> , 3, 8	<i>Quæsita</i> , 1, 39, 3, 20	<i>T.</i>
<i>Manus</i> , 1, 20	<i>Querela</i> , 1, 8, 4, 35	<i>Faciturnitas</i> , 1, 3, 4,
<i>N.</i>	<i>R.</i>	31
<i>Notum</i> , 1, 32	<i>Recreatio</i> , 3, 5	<i>Testis</i> , 3, 2, 1, 30
<i>O.</i>	<i>Reprehensio</i> , 3, 6	<i>V.</i>
<i>Obsequium</i> , 1, 34	<i>Res</i> , 1, 29, 4, 3	<i>Valetudo</i> , 2, 28, 30, 4,
<i>Occasio</i> , 2, 26, 4, 45	<i>Rizier</i> , 3, 15	5, 24
<i>Odium</i> , 1, 36, 2, 13	<i>Rixa</i> , 2, 11	<i>Venus</i> , 4, 10
<i>Officium</i> , 1, 35, 4, 42	<i>Rumor</i> , 2, 12	<i>Verbositas</i> , 1, 10, 2,
<i>Opes</i> , 4, 19	<i>S.</i>	II
<i>Opinio</i> , 1, 29	<i>Sacrificium</i> , 4, 14	<i>Vinum</i> , 1, 21
<i>Oratio</i> , 4, 20,	<i>Salus</i> , 2, 28, 30, 4, 14	<i>Vires</i> , 2, 9, 3, 13, 4,
<i>P.</i>	<i>Sapientia</i> , 2, 29, 4,	35
<i>Patientia</i> , 4, 40	12	<i>Virtus</i> , 2, 9
<i>Parent</i> , 3, 23	<i>Segnities</i> , 3, 4	<i>Vita</i> , 1, 19, 13, 3, 2,
<i>Parfimonia</i> , 1, 24, 2,	<i>Senectus</i> , 1, 16, 3, 8,	28, 3, 1
27, 2, 28	4, 14	<i>Vituperium</i> , 21, 6
<i>Patientia</i> , 1, 38, 3,	<i>Sermo</i> , 4, 20	<i>Voluptas</i> , 2, 28, 2, 30
15	<i>Servus</i> , 4, 44	4, 5, 4, 24
<i>Paupertas</i> , 1, 21, 4,	<i>Silentium</i> , 3, 16	<i>Urbanitus</i> , 1, 25, 3, 18
47	<i>Simplicitas</i> , 3, 3	<i>Utilitas</i> , 1, 6, 4, 7
<i>Peccatum</i> , 2, 7, 2, 8,	<i>Simulacio</i> , 1, 25	<i>Vulgus</i> , 1, 29
2, 21	<i>Simultas</i> , 2, 15	<i>Uxor</i> , 1, 8, 3, 11, 2,
<i>Pecunia</i> , 4, 4, 4, 5	<i>Sobrietas</i> , 4, 30	19, 4, 22
	<i>FINIS.</i>	

FINIS.

12  
28  
18  
3  
17  
3  
,9,  
43  
,4,  
31  
30,4  
,24  
,2,  
II  
3,4,  
35  
2, 9  
3,2,  
3, I  
6  
2,30  
4,24  
3,48  
4, 7  
1, 2,  
4,22



